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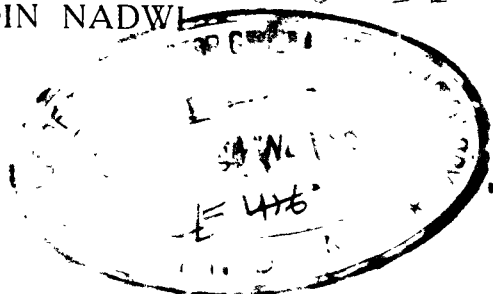


VOLUME XII  
(ARABIC MSS.)

BIOGRAPHY

*Prepared by*  
MAULAVI MUINUDDIN NADWI

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O.P.L.B.



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## PREFACE.

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THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS.; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Ṭabaqāt* and *Taḍkirah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound; in ascertaining the scholars who studied from our copies, and the Kings, Amīrs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume:—

- No. 646. An old and fair copy of Kitâb al-Ansâb of As-Sam'ânî, which once belonged to the Imperial Library of Akbarâbâd.
- No. 647. An elegant copy of Lubb al-Lubâb Fî Tahṛîr al-Ansâb, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.
- No. 648. A very old and valuable copy of Tahḍîb al-Asmâ' wa'l-Luġât, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.
- Nos. 649-50. A valuable and elegant copy of Wafayât al-A'yân by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân.
- No. 652. A rare copy of Nukat al-Himyan of Aṣ-Ṣafadî, a biographical dictionary of prominent blind men.
- Nos. 657-658. A rare copy of Al-Qabas al-Hâwî, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy.
- Nos. 665-686. Taj at-Tabaqât, a reliable and comprehensive work, of which the present is believed to be the unique copy.
- No. 700. An old and exceedingly valuable copy of Al-Kâshif of Ad-Dahabî, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by Abû'l-Faṭḥ as-Subkî (*d.* A.H. 744=A.D. 1344), a scholar of great eminence and learning.
- No. 702-704. Usd al-Gâbah, a very early and valuable copy, in three separate volumes: the first and the third of which contain autograph notes by two well-known scholars, Tâjaddîn as-Subkî and 'Alî al-Halabî. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.
- No. 722. A copy of the first volume of Al-Isâbah, presented by Sultân Al-Malik al-Ashraf Saifaddîn Abû'n-Naṣr Qāyitbâ'î al-Maḥmûdî of Egypt to the Madrasah of Bâbassalâm.
- No. 724. An old copy of Tabṣîr al-Muntabih, transcribed by the author's disciple, Aḥmad bin 'Abdarrahmân al-Juhânî (*d.* A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.
- No. 727. A very rare copy of Al-Murjam of Ibn Fahd al-Makki, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makki (*d.* A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500.
- No. 745. An old copy of Bahjat al-Asrâr, dated A.H. 787=A.D. 1385.

- No. 749. The unique and an old copy of *Ikhtiyâr ar-Rafiq*, dated A.H. 913=A.D. 1507.
- No. 750. A very fine copy of the 'rare *Ad-Durr aş-Şamîn Fî Manâqib ash-Shaikh Muhiyaddin*.
- No. 778. An excellent and old copy of *Tabaqât ai-Hanâbilah* of *Abiya'lâ al- Hanbali*, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.
- No. 785. The unique copy of *As-Suḥub al-Wâbilah*, a biographical dictionary of *Hanbali* scholars.
- No. 788. *Buḡyat al-Wurât*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.
- Nos. 796-797. *Nasamat as-Sahar*, a rare biographical dictionary of the *Shirah* poets.
- Nos. 800-801. An old and exceedingly valuable copy of the four parts of *Târîkh Dimashq* of Ibn 'Asâkir, transcribed by the great traditionist, *Muḥammad bin Yûsuf al-Birzâlî* (d. A.H. 636=A.D. 1239), in A.H. 614=A.D. 1217.
- No. 804. A copy of *Buḡyat al-'Ulamâ' Wa'r-Ruwât* by *As-Sakhâwî*, bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489.
- No. 805. *Tuḥfat az-Zaman* by *Al-Ahdal*, a rare work containing biographical notices of eminent and learned men of *Yemen*.
- Nos. 807-809. *Al-Mashra' ar-Rawî* of *Ash-Shillî*, a very rare biographical dictionary of the descendants of 'Ali, especially of those who settled in *Ḥaḍramaut*.
- No. 811. An autograph copy of *Subḥat al-Marjân* by *Gulâm 'Alî Âzâd Bilgarâmî*, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly.

Imperial Library.  
Calcutta, 14th February, 1927.

J. A. CHAPMAN.





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# ARABIC MANUSCRIPTS.

## BIOGRAPHIES (GENERAL).

No. 646.

fol. 389 ; lines 33-35 ; size  $13 \times 8\frac{1}{4}$  ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

كتاب الانساب

### KITÂB AL-ANSÂB.

A general biographical dictionary, arranged alphabetically according to *Ansâb* (patronymics or family-names).

Author. Tâjuddîn Abû Sa'd 'Abdal Karim bin Muḥammad bin Maṣṣûr at-Tamîmî as-Sam'ânî ash-Shâfi'î تاج الدين ابراهيم بن محمد بن منصور التميمي الشافعي. He was born at Marw on the 21st Shabân, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand; even, according to some, seven thousand. He died at Marw on the 1st Rabi' I, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khallikân (De Slane's translation), vol. ii, p. 156; *Tabaqât* by Ibn Qâḍî Shuhbah, fol. 56<sup>b</sup>; *Tabaqât* by Ibn al-Mulaqqin, fol. 45<sup>b</sup>; *Tabaqât* by Al-Isnawî, fol. 124<sup>a</sup>; *Tabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 273<sup>a</sup>; *Ithâf an-Nubalâ'*, p. 299; and Brock., vol. i, p. 329.

Beginning —

الحمد لله الذي فتح ابواب الرئاسات و منفع اسباب المواهب الخ \*

In the preface, the author tells us that during his journey to Transoxiana he met his *Shaikh* and teacher, Abû Shujâ' 'Umar bin Abî'l-Husain al-Bisṭâmî, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.

For other copies of the work. see Br. Mus., Nos. 345. 1286; Kōpr., No. 1010; Bashir Āgā, No. 445; Ayā Şûfiyāh, Nos. 2976. 2980; Bûhâr, No. 244; and Râmpûr, p. 625. See also Hâj. K̲hal., vol. i, p. 456.

The work has been reproduced in facsimile, from the MS. in the Br. Mus., by the Trustees of the Gibb Memorial. A.D. 1912.

Written in fair minute Naskh, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26-37 are mis-placed; they should follow foll. 128 and 46, respectively.

Not dated. Probably, 14th century

The present copy once belonged to Mawlânâ Aḥmad (probably Mullâ Aḥmad of Tatta, who was murdered by Mirzâ Fûlâd Birlâs. at Lahore, in A.H. 996 = A.D. 1588. See Beal's Oriental Biographical Dictionary. p. 41). In A.H. 996 = A.D. 1588. the MS. was purchased for the Imperial Library of Akbarâbâd from one Muḥammad Muḥsin K̲hân, as stated in the following note on the title-page:—

از جمله کتب مولانا احمد بتاریخ ۱۶ بهمن سنه ۳۶ مطابق تاریخ ۲۵  
ربیع الاول سنه ۹۹۶ ابتیاع شد از مرزا محمد محسن خان \*

A similar note on the title-page, in a different hand, runs thus:—

سمعی فی الانساب از جمله کتب حکیم احمد بجهت سرکار خلاصه  
شریفة ابتیاع شد •

Besides these notes, there are several seals and 'Ardîdah, mostly belonging to officials of Akbar the Great (A.H. 963-1014 = A.D. 1556-1605).

### No. 647.

foll. 70; lines 23; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

لب الباب فی تحریر الانساب

## LUBB AL-LUBÂB FÎ TAḤRÎR AL- ANSÂB.

A very short abridgment of Ibn al-Aṣîr's *Al-Lubâb*, by Jalâladdîn 'Abdarrâḥmân bin Abi Bakr as-Suyûṭî نکر الدین عبد الرحمن بن ابی بکر السیوطی (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله المنزه عن الاشباه والانساب الخ \*

According to Hâj. Khal. vol. i, p. 456, Abû'l-Ḥasan 'Alī bin Muḥammad Ibn al-Aṣīr (*d.* A.H. 630 = A.D. 1232) made an abridgment of As-Sam'ānī's Kitāb al-Ansāb (No. 646 above), with the title *Al-Lubāb*, completing it in A.H. 615 = A.D. 1218. As-Suyûtī again abridged this *Al-Lubāb* under the title *Lubb al-Lubāb Fī Tahṛīr al-Ansāb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end.

It is stated in the colophon that the work was completed on the 17th Ṣafar, A.H. 873 = A.D. 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol. v, p. 120; Paris, No. 2.800; Brill, vol. ii, p. 193; and Râmpūr, p. 645. See also Brock., vol. i, p. 330; and Hâj. Khal. vol. i, p. 456.

The present work has been edited and published by P. J. Veth. Leyden, A.D. 1830-2.

Written in distinct fair Naskḥ, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A.H. 959 = A.D. 1552.

Scribe: عدد الكرم بن ابي بكر بن جامع البحرني المغربي.

The title-page contains signed notes of the following scholars, to whom the MS. has at some time belonged:—

1. Quṭbaddin bin 'Alā'addin al-Makki al-Ḥanafī (*d.* A.H. 990 = A.D. 1582). For his life and works, see An-Nūr as-Sâfir, fol. 194<sup>b</sup>.
2. 'Abdal Karīm bin Muḥibbaddin (*d.* A.H. 1014 = A.D. 1605). See Khulāṣat al-Aṣar, vol. iii, p. 8.
3. Abû 'Abdallāh Muḥammad al-Makki, the Qāḍī of Mecca (*d.* A.H. 1074 = A.D. 1664). See Khulāṣat al-Aṣar, vol. iv, p. 257.
4. Muḥammad bin 'Abdallāh bin Ḥamid al-Ḥanbalī (*d.* A.H. 1295 = A.D. 1878), the author of As-Suḥub al-Wâbilah (No. 785 below).

No. 648.

foll. 373; lines 27: size  $10 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{4}$ .

تهذيب الاسماء واللغات

## TAHDÎB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakariyâ Yahyâ bin Sharaf an-Nawawî النورى بن شرف النووي (d. A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works:—

1. *Mukhtaṣar al-Muzanî*, by Ibrâhîm bin Ismâ'il bin Yahyâ al-Muzanî (d. A.H. 264 = A.D. 877).

2. *Al-Muḥaddab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shîrâzî (d. A.H. 476 = A.D. 1083).

3. *At-Tanbîh*, by the same.

4. *Al-Wasit*, by Imâm Muḥammad bin Muḥammad al-Gazâlî (d. A.H. 505 = A.D. 1111).

5. *Al-Wajîz*, by the same.

6. *Ar-Rawḍah*, by An-Nawawî himself

Beginning:—

الحمد لله خالق المصنوعات وبارئ البريات الخ \*

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name.

For other copies, see Berlin, No. 8505; and Cairo, vol. iv, p. 167. See also Brock., vol. i, p. 397; Iktifâ' al-Qunûṭ, p. 101; and Hâj. K̲hal., vol. ii, p. 477.

The first part of the work has been edited and published by F. Wustenfeld, Göttingen, A.D. 1842-7.

The present copy was transcribed at Damascus in the Dâr al-Hadîs at-Tāhirîyah, the first part by Yûsuf bin K̲hiḍr bin 'Umar al-Maqdisî, and the second by his brother, Muḥammad bin K̲hiḍr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227<sup>v</sup> bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. 'Abû'l-Ma'âlî Muḥammad bin 'Abdarrahmân al-K̲hatîb al-Uṣmânî (d. A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 159<sup>a</sup>.

2. Ibrâhîm bin 'Alî an-Nûrî al-Mî'mârî (*d.* A.H. 749 = A.D. 1348). See *ibid.*, vol. i, fol. 14<sup>a</sup>.

3. Maḥmûd bin Yûsuf al-Bâ'ûnî (*d.* A.H. 910 = A.D. 1505). See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works.

### No. 649.

fol. 224; lines 27; size  $11 \times 7\frac{1}{2}$ :  $7\frac{1}{2} \times 4\frac{1}{2}$ .

وفيات الايمان و انباء ابناء الزمان

## WAFAYÂT AL-A'YÂN WA ANBÂ', ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân: complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddin Abû'l-Abbâs Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر البرمكي الاربلي, and who was born in Irbil (a town near Mawsil) in A.H. 608 = A.D. 1211, held the post of Qâḍî in Egypt, and subsequently the post of Qâḍî al-Qudât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Aminiyah and An-Najbiyah at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see Ḥusn al-Muḥâdarah, fol. 280<sup>a</sup>; Mir'ât al-Janân, fol. 428<sup>a</sup>; Ṭabaqât by Al-Isnawî, fol. 88<sup>b</sup>; Ṭabaqât by Ibn al-Mulaqqin, fol. 60<sup>b</sup>; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126<sup>a</sup>; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 97<sup>a</sup>; and the introduction of De Slane's translation.

### Vol. I.

Beginning:—

فل مولانا الامام ..... بعد حمد الله الذي تفرد بالبقاء اليه \*

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Ṭābi'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A.H. 654 = A.D. 1256, and was completed on Monday, the 20th of Jumādâ II, A.H. 672 = A.D. 1274.

For the author's autograph copy of the two volumes, see Br.



Mus., No. 1505, and Br. Mus. Suppl., No. 607. For other copies, see India Office, No. 703; Paris, No. 2650; Cairo, vol. v. p. 174; Goth., No. 5873; Yeki Jâmi, No. 254; Hamidiyah, No. 1000; Waliaddin, No. 2454; Köpr., No. 255; Ayâ Şûfiyah, Nos. 2992-2995; Berlin, Nos. 9853-9863; and Calcutta Madrasah, p. 43.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1835-43, and also by M. G. De Slane, Paris, A.D. 1838-42. It has been repeatedly printed in Egypt, A.H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London, 1843-71.

For continuations, abridgments, and Persian translation, see Hâj. Khal., vol. vi. p. 452; and Brock., vol. i. p. 327.

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98<sup>b</sup>-99<sup>a</sup>, blank.

The MS. has once belonged to Sir Gore Ouseley, who died in A.D. 1844. See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two *Arđdidah*, the earlier of which is dated A.H. 1192 = A.D. 1778. There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân, dated A.H. 1162 = A.D. 1749, and another, the name of Muḥammad Şibzatalâh Khân, dated A.H. 1182 = A.D. 1768.

## No. 650.

fol. 270; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of *ابوالمختار بن السدیل بن عبد الله بن مکتول*.

Written in the same hand as the above.

Not dated. Probably, 16th century.

The last folio contains several *Arđdidah*, and also a note which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shahjahân (A.H. 1037-1069 = A.D. 1628-1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646.

## No. 651.

fol. 231 ; lines 22 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $6 \times 3\frac{1}{4}$ .

مختصر وفيات الاعيان

# MUKHTAṢAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nâjî محمد بن ناجى, with the following title :—

مختصر كُتُب وفيات الاعيان و انباء ابداء الزمان للقاضي العلامة احمد بن خلكان اختصرة الفقيه العالم العابد الورع الزاهد نور الدياجي محمد بن نَاجِي رحمه الله \*

Hāj. Khal. vol. vi, pp. 452–455, enumerates several abridgments of Ibn Khallikān's Wafayât al-A'yân : but there is no mention of the present work. Brock., vol. ii. p. 239. mentions one Muḥammad bin Nâjî, who flourished in the latter part of the 8th century of the Hijrah ; but the present work is not included in the list of his compositions.

Beginning :—

الحمد لله وسلام علي عباده الذين اعطاني النعم \*

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies.

The notices are arranged in alphabetical order, beginning with بونس بن محمد بن مدعة and ending with ابراهيم الذخعي ابو عمران.

The colophon runs as follows :—

قال الفقيه محمد بن ناجي رحمهم الله تعالى قال المصنف [تم]  
الكتاب الذي سميت وفيات الاعيان و انباء ابداء الزمان بحمد الله تعالى  
يوم الاثنين العشرين من جمادى الاخر سنة ٩٧٢ بالقاهرة..... وكن  
الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى عيب اول النظر يوم  
الخميس ثامن شهر رجب من سنة ٩٩٩ \*

Written in Naskh, mostly without diacritical point. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on fol. 45<sup>b</sup>, 190<sup>a</sup>, and 230<sup>a</sup>.

The last folio contains a short extract from كتاب السلوك لدول الملوك , the well-known work of Abû'l-'Abbâs Aḥmad bin 'Alī al-Maqrīzī (*d.* A. H. 845 = A. D. 1442).

No. 652.

fol. 110 : lines 21-25 : size  $10\frac{1}{2} \times 7\frac{1}{2}$  :  $7\frac{1}{2} \times 5$ .

نكت الهميان في نكت العديان

NUKAT AL-HIMYÂN FÎ NUKAT  
AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author.

Author: Ṣalâhaddīn Abû's-Safâ Khalīl bin Aibak as-Ṣafadī صلاح الدين ابو الصفا خليل بن ايبك الصفدي. He was born in Ṣafad (a town in the province of Damascus), A. H. 696 = A. D. 1296. According to his own statement, his father did not care to educate him; but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as *Yûnis bin 'Abd al-'Azīz al-Dīnawarī* (*d.* A. H. 729 = A. D. 1329), *Abī 'Isâ' al-Nâṣ* (*d.* A. H. 734 = A. D. 1334), *Abī 'Isâ' al-Nâṣ* (*d.* A. H. 768 = A. D. 1367), *Abū Ḥanīfah Muḥammad bin Yûsuf* (*d.* A. H. 745 = A. D. 1344) and *Yûsuf bin 'Abd al-Rahmān al-Murī* (*d.* A. H. 742 = A. D. 1341). Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Ḥalab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A. H. 764 = A. D. 1363. For his life, see *Ṭabaqât al-Kubrâ* by Aṣ-Ṣubkī, vol. vii, fol. 136<sup>a</sup>; *Ṭabaqât* by Ibn Qâḍī Shuhbah, fol. 153<sup>a</sup>; *Dustûr al-Ilâm*, fol. 80<sup>a</sup>; and *Ad-Durar al-Kâminah*, vol. i, fol. 199<sup>a</sup>.

Beginning:—

الحمد لله الذي لا تدركه الأبصار وشوهدرك الانصار الخ \*

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1 كتاب المعارف by Ibn Qutaibah (*d.* A. H. 276 = A. D. 889).

2. تلقيح موم اعلل الانر, by Ibn al-Jawzî (*d.* A.H. 597 = A.D. 1200).

3. راس مال النديم, by Abû'l-Abbâs Aḥmad bin 'Alî bin Bânah.

The notices are arranged in alphabetical order, beginning with بنون بن منصور الاعمى and ending with اسحاق الضربى.

For another copy of the work, cf. Berlin. No. 9866. See also Brock., vol. ii. p. 32.

Written in fair Naskh. Foll. 1-24 and 105-110 were inserted by محمد بن اسمعيل الممننى in A.H. 1302 = A.D. 1884: while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work.

### No. 653.

fol. 45: lines 27: size 11 × 7: 8 × 5.

[ ذكر الاسماء المذكورين في جامع الامهات ]

[ DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ  
JÂMI' AL-UMMAHÂT. ]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Ḥâjib (*d.* A.H. 646 = A.D. 1248), entitled *Jâmi' al-Ummahât*, also designated *Mukhtaṣar al-Muntahâ*.

The title of the present work cannot be traced: but in the last line the work is described as follows.—

وهذا آخر ما تهيا جمعه من ذكر الاسماء المذكورين فى جامع الامهات \*

The author's name, Muḥammad bin 'Abdassalâm, appears in the following imperfect colophon:—

فروغ منه مولفه بعد ربه... محمد بن تدد السلام ... فى اليوم المبارك  
الحادى عشر من شوال امبارك سنة ... وجعلته من العالمين و العالمين \*

The author repeatedly refers to another work of his, entitled *al-Ḥajab* (see foll. 23<sup>v</sup> and 43<sup>v</sup>), which cannot be traced anywhere. The latest authority quoted is 'Abdarrahîm bin al-Ḥusain bin al-ʿIrâqî, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-ʿIrâqî was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38<sup>v</sup>).—

و اما الذمى فوجل من انباط الشام كذا اجاب سوائى شيخنا حافظ  
الوقت ابو الفضل عبد الرحيم بن الحسين بن العرافي قال رضي الله عنه  
الاثر المذكور منقطع وضعيف وليس فيه انه قتله حراية والحديث رواه  
البيهقى في سننه الكبرى وفى الخلافات من طريق السامعى انتهى  
كلام شيخنا ادام الله النفع به \*

For Al-Iraqi's life and works, see Al-Qabasal-Hâwî, vol. i. fol. 102<sup>b</sup>: *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 187<sup>b</sup>: *Tāj at-Ṭabaqât*, vol. ix. fol. 76<sup>b</sup>; and Brock., vol. ii. p. 65.

Beginning:—

الحمد لله حمدا يوافي نعمه ويكافئ مزيده ... وبعد هذه اوراق ،  
تتضمن ذكر شئ مما تيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين  
في مختصر الفروعى للمشيخ الزمام ابي عمرو ابن الحاجب وفاتهم و اعمارهم  
و بلادهم وشيوخهم ... من تصانيفهم و مناصبهم التي باشروها ذللا ذلك  
من مدارك الفاضلي عياض وغيرها من التواريخ المشهورة كتاريخ بغداد  
و دمشق و كتب الحفاظ الدهبي وغير ذلك الخ \*

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Hājib at Alexandria as well as the date of compilation of the present work, etc

The work is arranged under the following main headings:—

1. The Prophets: Muḥammad, Abraham, and Christ, fol. 1<sup>a</sup>.
2. The four Caliphs, fol. 3<sup>a</sup>.
3. The companions of the Prophet, fol. 5<sup>b</sup>.
4. The followers of the companions of the Prophet, fol. 12<sup>a</sup>.
5. The contemporaries and pupils of Imām Mālik, fol. 20<sup>a</sup>.
6. The eminent doctors of the Mālikī school and other learned men, fol. 24<sup>b</sup>.
7. A *Faṣl* dealing with names of persons and titles of the books, referred to in the *Jāmi'al-Ummahāt*, with regard to the authenticity of which there is some doubt, fol. 36<sup>a</sup>.
8. A biographical account of 'Uṣmān bin 'Umar, called Ibn Hājib, the author of the *Jāmi' al-Ummahāt*, fol. 43<sup>b</sup>.

In a note at the end, the scribe موسى بن عثمان بن عبد الرحمن (الرحمن) says that the present copy was transcribed from the

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

## No. 654.

fol. 320, lines 27 : size  $10\frac{1}{4} \times 7\frac{1}{2}$  :  $7 \times 4\frac{1}{2}$ .

الدرر الكامنة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN  
AL-MÎ'AT AS-ŞÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah : complete in two separate volumes.

Author : Shihâbaddin Ahmad bin 'Ali bin Muhammad, known as Ibn Hajar al-'Asqalânî شهاب الدين احمد بن علي بن محمد المعروف بابن حجر العسقلاني (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v. part i, No. 159.

Vol. I.

Beginning :—

الحمد لله الذي يحى ويميت وله اختلاف الليل والنهار ...  
... اما بعد فهذا تعليق مفيد جمعت فيه تراجم من كان في المائة الثامنة  
من الهجرة النبوية من ابتداء سنة احدى و سبعمائة الي اخر سنة ثمانى  
مائة من الاعيان والعلماء والملوك والامراء والكنب والوزراء والادباء  
والشعراء الخ \*

The biographical notices are arranged in strict alphabetical order, beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم الحلبي المعروف بابن الرعداني عطية بن. The present volume ends with الممكن بن اسمعيل بن عبد الوهاب بن محمد بن عطية بن المسلم بن رجا اللخمي الاسكندراني.

We are told at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426 ; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077; Cairo, vol. v, p. 53; Waliaddin, No. 2417; Wien, No. 1172; Bûhâr, No. 271; and Râmpûr, p. 635. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 217.

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### No. 655.

fol. 354; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with *على بن* *يونس النوروزي* and ending with *ابن اسد المصري الحنفي*.

Both volumes are dated, A.H. 1313 = A.D. 1896; and were transcribed by 'Alî bin Muḥammad ar-Rifâ'i in Haidarâbâd, at the instance of the founder of the library.

Written in fair Na-kh, with numerous gaps and short lacunae, marked with the words *ساقى في الأصل*, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

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### No. 656.

fol. 158; lines 29; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

دستور الاعلام بمعرفة الاعلام

## DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amirs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdin Muḥammad bin 'Umar bin Muḥammad bin Ahmad at-Tamimi at-Tûnisi commonly called Ibn 'Azam *عبدالدين محمد بن عمر بن محمد بن احمد*; the *المسمى التوسعي الشهير* *بالتوسعي*; but subsequently additions to it were made by the following scholars:—

1. Qutbaddin Muḥammad bin Aḥmad al-Makkî an-Nahrawâlî (*d.* A.H. 990 = A.D. 1582). For his life and works, see Brock., vol. ii, p. 381; and an-Nûr as-Sâfir, fol. 194<sup>b</sup>.

2. Zainaddin bin Muḥammad bin Aḥmad al-Baṣrawî (*d.* A.H. 1102 = A.D. 1691). For his life and works, see Tâj at-Ṭabaqât, Mujallad xii, part i, fol. 7<sup>b</sup>; Silk ad-Durar, vol. ii, p. 120; and the present work, fol. 19<sup>b</sup>.

3. Ibrâhîm bin Muḥammad bin Kamâladdin Muḥammad bin Hamzah al-Ḥusainî (*d.* A.H. 1120 = A.D. 1708). For his life and works, see Silk ad-Durar, vol. i, p. 22; and Tâj at-Ṭabaqât, Mujallad xii, part i, fol. 222<sup>b</sup>.

4. Ibrâhîm bin Sulaimân al-Jinîni (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6; and Taj at-Ṭabaqât, Mujallad xii, part i, fol. 49<sup>b</sup>.

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baslaqûnî (*d.* A.H. 842 = A.D. 1438) and other eminent 'Ulamâ'. In A.H. 840 = A.D. 1436, he made a pilgrimage to Ḥaramain, and for a long time stayed at Medina, where he studied Ḥadîṣ under Sirâjaddin 'Umar bin Muḥammad al-Kâzarûnî (*d.* A.H. 865 = A.D. 1461; see Al-Qabas al-Ḥâvî, vol. ii, fol. 167<sup>a</sup>). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadîṣ under the celebrated traditionist, Ibn Ḥajar al-Asqalânî (*d.* A.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446, he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Murjam of Ibn Fahd, fol. 248<sup>b</sup>:—

1. الكتائب الكامنة من وفات اعيان الناس و التامة
2. الرواوي على الحقيقة بوفات الخليفة
3. تقريب المطالب التاسعة بوفات المائة التاسع

The author's main business was copying books and selling them, especially the more popular books of Shaikh Muḥiyaddin Ibn al-Arabî (*d.* A.H. 638 = A.D. 1240). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see Murjam of Ibn Fahd, fol. 248<sup>b</sup>.

Beginning:—

الحمد لله الذي تفرد بما ليس لغيره العزة والعناء



The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism* :—

1. الأول في من اشتهر باسم كمالك و الجند و العجاج
2. الثاني فمن اشتهر بكثرة كالي الاسود و ابي داود و ابي تمام
3. الثالث فمن اشتهر بنسب او سبب او لقب كالجمهرى و الحرورى و  
فطوب و كراع النمل \*
- 4 الرابع فمن اشتهر بدين كائن العربى و ابن الاكفاني
5. الخامس فمن اشتهر بصاحب كصاحب الكتاب العلابى و البلدان  
الغلابى \*

For another copy of the work. cf. Berlin, No. 9876. See also Hāj. Khal., vol. iii, p. 225. and Brock. vol. ii, p. 173.

Written in fair Naskh, with the headings in red. Dated. A.H. 1123 = A.D. 1711. Slightly damp-stained.

Scribe : محمد بن عبد اللطيف الحنبلى

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sakhâwî's *Ad-Daw' al-Lâmi*, and the second, a biographical notice of Hamzah bin Ahmad al-Husaini (*d.* A.H. 874 = A.D. 1469).

The MS. was presented to the library by Dr. 'Azimaddin Ahmad of Patna city (in the name of his brother, the late Hakim Fahimaddin Ahmad).

### No. 657.

fol. 160; lines 25, size  $7 \times 5\frac{1}{4}$ ;  $5 \times 2\frac{1}{8}$ .

القبس الحاوي لغرر ضوء السخاوي

## AL-QABAS AL-ḤÂWÎ LIGURARI DAW' AS-SAKHÂWÎ.

An abridgment of As-Sakhâwî's *Ad-Daw' al-Lâmi* *Fi Ayyân al-Qarn at-Tâsi*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

Author of the abridgment: Zainaddin Abû Hafṣ 'Umar bin Ahmad bin 'Alî bin Maḥmûd ash-Shammâ' al-Aṣari ash-Shâfi'î al-Ḥalabî  
ومن الدين ابو حفص عمر بن احمد بن على بن محمود الشماخ الأنري

السامعي الحلبي. He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529. See *Dustûr al-I'lâm*, fol. 73<sup>a</sup>; Hâj. Khal., vol. iv, p. 122; and Brock., vol. ii, p. 304.

Vol. I.

Beginning:—

الحمد لله الذي وفق افوا ما من عبادة الي اقتفاء اثر افضل عبادة النخ \*

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Ad-Daw' al-Lâmi'* from Jârallah al-Makki (*d.* A.H. 954 = A.D. 1547). Some years previously, viz., in A.H. 916 = A.D. 1510, he tells us that he had requested Jârallah's father, 'Izzaddin Abdal 'Aziz (*d.* A.H. 921 = A.D. 1515), to show him the afore-said book; but 'Izzaddin refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddin drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

- I. Lives of those scholars, who are praised for their vast learning and excellent character.
- II. Lives of those scholars, whose learning is said to be limited.
- III. Shorter notices of scholars, who are referred to disparagingly.
- IV. Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer.

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalâladdin as-Suyûtî (probably, the *Buġyat al-Wu'ât*), 'Izzaddin Ibn Fahd al-Makki's *al-Murjam*, and Jârallah bin 'Izzaddin's *al-Murjam*. The symbols used to distinguish these additions are defined thus:—

واعلم اني اذا نقلت كلام صاحب الاصل علي الترجمة برمته قلت  
انتهي بعروفه والا قلت انتهي ملخصا ثم ان كان المترجم من مشايخي  
الدين اخذت عنهم ذكرت ما وقع لي معه و ربما زدت في الترجمة من كلام  
شيخنا العلامة جلال الدين السيوطي او من معجم شيخني الحفاظ عزالدين  
بن فهد المكي وكذا من معجم ولده صاحبنا المحدث فخرالدين جبار الله  
حيث أقول قال شيخنا فالمراد الاول او قال شيخني والثاني المقول او قال  
الثالث جعله من الاختيار وربما صرحت باسمائهم و الاول لمراعاة الاختصار \*

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work.

The work is arranged in alphabetical order, beginning with *أبراهيم بن أحمد الأنودري الأرمري*. The present volume ends with the account of *عمر بن خليل ابن القوس الكودي*.

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end:—

هذا آخر ما وجدته بخط مؤلفه ..... وكتبه بيده عبدالرزاق بن محمود الحريري الحلبي الشافعي القادري ..... وكن الفراغ ليلة الجمعة بعد العشاء الأخيرة أول النصف الثاني من جمادى الأولى سنة أربع عشرة و الف هجرية \*

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51<sup>b</sup>, 58<sup>b</sup>, and 155<sup>b</sup>, respectively:—

1. *Shihâbaddîn Aḥmad bin Muḥammad bin Ṭṣmân al-Kḥalilî al-Qudsî* (d. A.H. 805 = A.D. 1402), extracted from *Al-Uns al-Jalil*.
2. *Shihâbaddîn Aḥmad ar-Ramlî* (d. A.H. 957 = A.D. 1550), extracted from the *Nuskhat al-Wujûd*.
3. *Şâ'inaddîn 'Alî al-Isfahânî* (d. A.H. 835 = A.D. 1432). No reference is given for this notice.

## No. 658.

foll 130: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with *عمر بن رسلان الطلفنى*

A note by the scribe in the margin of the last folio runs thus:—

أقول وبالله التوفيق هذا آخر ما وجدته بكتابة ورق من المسودة بخط المؤلف رحمه الله فكتبتها وأرجو الله سبحانه أن يمن علينا بتمامه كما من ببندائه لأن المؤلف رحمه الله تعالى لم يكمل المبيعة لكن المسودة تامة بخطه \*

The present copy is defective after fol. 121<sup>a</sup>, and the notices (arranged alphabetically under proper names) are wanting after the account of Mûsâ bin Ahmad as-Subki, as are also parts of that portion of the work dealing with the Kunya's. Four folios, 122<sup>a</sup> to 125<sup>b</sup>, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Nas'ih, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A.H. 1023 = A.D. 1614.

Scribe: عبد الواق بن احمد الكونري الحنفي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22<sup>b</sup>, 55<sup>a</sup>, 87<sup>b</sup>, 119<sup>a</sup>, 119<sup>b</sup>, 122<sup>a</sup> and 125<sup>c</sup>, respectively:—

1. Shamsaddin Muḥammad bin Ibrâhîm aḥ-Shirwânî (*d.* A.H. 873 = A.D. 1468), from the *Târiḥ Ibn 'Iyâs*.

2. Muḥammad bin Ḥasan bin 'Alî al-Baijûrî (*d.* A.H. 822 = A.D. 1419). No reference is given for this notice.

3. As-Sayyid aḥ-Sharîf al-Jurjânî (*d.* A.H. 838 = A.D. 1435), from the *Maṭla'as-Sa'dain*.

4. Muḥammad Faṣîḥaddîn (*d.* A.H. 837 = A.D. 1434), from the *Maṭla'as-Sa'dain*.

5. Muḥammad Faṣîḥaddîn an-Nizâmî (*d.* A.H. 919 = A.D. 1513), from the *Ḥabîb as-Siyar*.

6. Sa'daddîn Mas'ûd at-Taftâzânî (*d.* A.H. 916 = A.D. 1510), from the *Ḥabîb as-Siyar*.

7. Abû Bakr bin 'Abdallâh al-'Aidarûs (*d.* A.H. 914 = A.D. 1508) from the *Tamkh al-Yaman*.

### No. 659.

fol. 245; lines 23; size  $10\frac{1}{4} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{8}$ .

النور السافر في اخبار القرن العاشر

## AN-NÛR AS-SÂFIR FÎ AKḤBAR AL-QARN AL-ÂSHIR.

A work containing biographical notices of eminent scholars and Sûfis of the 10th century of the Hijrah, arranged chronologically.

Author: Muḥiyaddîn Abû Bakr 'Abdalqadir bin Shaikh bin 'Abdallâh bin Shaikh bin 'Abdallâh bin al-'Aidarûs al-'Alawî معى الدين ابو بكر عبد القادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العبدروس العلوى. The author, who belonged to the well-known Al-'Aidarûs

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabi' I, A.H. 978 = A.D. 1570. He gives us his autobiography in the present work (toll. 170<sup>a</sup>-175<sup>a</sup>); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii. p. 419:—

1. الحقائق الخضرية في 2. الغدوات القدوسة في الخرفة العبدروسية  
الا نموذج اللطيف في اعل بدر 3. سيرة النبي عليه السلام و اصحابه العشرة  
منح البارى بختم البخارى 5. الحوائشي الرشقة علي العروة الوثقة 4. الشريف  
عقد اللال بفضائل 7. الجوهر الملائى في كلام الشيخ عبد الله في الغرالي 6.  
بغية المسند بشرح تحفة المرشد 9. خدمة السادة بنى علوى 8. آل  
الروى الارض والغرض 11. شرح علي قصدة الشيخ ابي العبدروس 10.  
قرة العين 13. انكاف اخوان الصفاء بشرح تحفة العرفاء 12. المستفيض  
في مناقب الولي عمر بن محمد حسن

He died at Ahmadâbâd in A.H. 1038 = A.D. 1628. See 'Iqd al-Jawâhir, fol. 124<sup>a</sup>; Khulâṣat al-Aṣar, vol. ii, p. 440; Tâj at-Ṭabaqât, vol. xi, fol. 71<sup>a</sup>; Al-Mashra' ar-Rawî, vol. ii, part i, fol. 283<sup>b</sup>.

Beginning:—

الحمد لله رب العالمين ..... وبعد فهذا انموذج لطيف و عذوان شريف  
ذكرت فيه وفيات من ظفرت بتاريخ وفاته ممن مات في هذا القرن الذي  
اوله احدي و تسعمائة ختم بالحسني من سائر العلماء و الصالحين \*

The work was completed at Ahmadâbâd on the 12th Rabi' II, A.H. 1012 = A.D. 1603, as stated in the following colophon:—

و فع الفراغ من تأليف هذا التاريخ اللطيف فى يوم الجمعة ثاني  
عشر شهر ربيع الثاني سنة اثني عشر بعد الالف \*

For other copies see Br. Mus., No. 937; Bûhâr. No. 273; and Râmpûr, p. 650. See also Brock., vol. ii, p. 418; and Hâj. Khal., vol. vi, p. 392.

Written in fair Naskh, within red and blue ruled borders. Dated. A.H. 1113 = A.D. 1702.

Scribe: محمد بن علي المندوان ناعلوى.

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shilli.

The title-page also contains a seal and signature of one Muḥammad bin 'Abdallâh al-Labîdî al-Aḥmadî al-Anṣârî ash-Shāfi'î, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallâh bin Sayyid

·Aidarûs bin· Ali bin Abî Bakr al-·Alawî al-Husainî, who tells us that he purchased the present MS. at Shâhjahânâbâd (Delhi) on the 20th Rabi' I, A.H. 1150 = A.D. 1737.

No. 660.

fol. 267 ; lines 21 ; size  $9\frac{1}{2} \times 6\frac{1}{4}$  ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

عقد الجواهر والدرر في اخبار القرن الحادي عشر

·IQD AL-JAWÂHIR WA'D-DURAR FÎ  
AKHBÂR AL-QARN AL-HÂDÎ  
·ASHAR.

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah. from A.H. 1001 to A.H. 1093, arranged chronologically.

Author : Jamâladdîn Abû ·Alawî Muḥammad bin Abî Bakr bin Aḥmad a-sh-Shilli-al-Ḥaḍramî ابو علي محمد بن ابي بكر بن احمد الشلي الـحـدـرامـي . He was born at Tarim (a town in the province of Ḥaḍramaut), in the middle of Sha'bân, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Haramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca ; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 336) :—

1. رسالة في علم المحجب 2. رسالة في علم المبتقات 3. رسالة في المقنطر
  4. رسالة في معرفة تغلق المطالع واخلافها 5. رسالة في معرفة ظل الزوال
  6. المنحة المكس 8. شرح جمع الجوامع للمنوطي 7. رسالة في الاضطراب
- شرح مختصر الوحيد

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâṣat al-Aṣar, vol. iii, p. 336 ; and Taj at-Ṭabaqât, vol. xi, fol. 249<sup>o</sup>.

Beginning :—

بسم الله الذي انشا الموجودات بقدرته الخ \*

For other copies see Br. Mus., No. 938 ; and Râmpûr, p. 641  
See also Brock., vol. ii, p. 383.

Written in ordinary Naskh, with many lacunæ and blank spaces  
Dated. A.H. 1313 = A.D. 1895.

Scribe : عبد الله بن صالح بن عبود .

No. 661.

fol. 279. lines 23 ; size  $13\frac{1}{4} \times 9\frac{1}{2}$  :  $6\frac{1}{4} \times 5\frac{1}{2}$ .

خلاصة الأثر في أعيان القرن الحادي عشر

**KHULÂṢAT AL-AṢAR FÎ A'YÂN AL-  
QARN AL-HÂDÎ 'ASHAR.**

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah : complete in four volumes.

Author : Muḥammad Amin bin Faḍlallāh al-Muhibbî محمد أمين بن فضل الله المحبى . He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amīyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol. iv, p. 86 :—

3. كتاب اعمالى . 2. فصد السبل فمما في اعد العرب من الدخيل .  
1. الناموس على الناموس .

Our author died in Damascus, A.H. 1111 = A.D. 1699. See Silkad-Durar, vol. iv, p. 86 ; and Tāj at-Ṭabaqāt, vol. xii, part i, fol. 66<sup>b</sup>.

Vol. I.

Beginning :—

يا من احصى بلطفه المخلوق عددا النخ \*

The present volume ends with the account of ابي بكر بن الحسن بن عبد الله بن عبد الرحمن السعدي .  
سالم بن عبد الله بن عبد الرحمن السعدي .

Copies : Berlin, No. 9893 ; Ref., No. 369 ; Paris, No. 2083 ; Wien, No. 1192 ; Br. Mus., Nos. 1304 5 and 1648. See also Brock., vol. ii, p. 293.

The work was edited and published by Muṣṭafā al-Wahbī in Egypt, A.H. 1284.

## No. 662.

fol. 276; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with حسن بن زبى and ending with المذا عبد الكريم .

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## No. 663.

fol. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with عبد الكريم بن محمد بن عبد الرحمن بن محمد قاصى العسكر and ending with سنان .

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## No. 664.

fol. 301; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with محمد بن يوسف الروضى القدسى and ending with عبد العزيز البهائى .

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284 = A.D. 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

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No. 665.

foll. 320 ; lines 26-30 ; size  $14\frac{1}{2} \times 9\frac{1}{2}$  ;  $13 \times 8\frac{1}{2}$ .

تاج الطبقات

## TÂJ AT-ṬABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Ṣūfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muḥammad Amin bin Muḥammad aṣ-Ṣāliḥ an-Naqshbandi al-Kurdi al-Ayyūbi محمد أمين بن محمد الصالح النقشبندى الكردي الأيوبي. Our author traces his genealogy from Sultān Ṣalāḥaddīn Yūsuf al-Ayyūbi, the celebrated Saladin (A.H. 564-589 = A.D. 1169-1193). He also mentions that Ḥasan bin Mūsā al-Kurdi al-Bānī, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol. 385), was one of his ancestors. This Ḥasan bin Mūsā, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii, p. 345

Details of the author's life and the exact date of his death are wanting ; but, from the colophon of the last *Mujallad* (No. 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A.H. 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A.H.

The full title of the work, as given in the preface, is as follows:—تاج طبقات الأولياء والعارفين والعلماء العاملين.

Vol. I, part I.

Beginning:—

الحمد لله المنفرد باسمه الاسمي المختص بالملك العزيز الاحمى

النجم \*

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترغيب الطالبين في حساب أهل البادية والزراعتين.

2. An astrological work, entitled *قوة الجنان في اخراج ضمير الانسان*.
3. An Arabic translation of a Turkish work, entitled *ايضاح النخولات في ترجمة الغبالات*.
4. An Arabic translation of another Turkish work, entitled *ترجمة سماحت نامة انوار بلده*, being an account of 'Abdarrahmân Âfindî's journey to Brazil (South America).
5. A daily note-book, or *روز نامه*.

He tells us further that he was actually engaged in the compilation of a detailed work on Şufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities:—

1. *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below).
2. *Al-Işâbah*, by Ibn Hajar al-'Asqalâni (717 below).
3. *Usd al-Gubah*, by 'Izzaddin Ibn al-Aşîr (No. 702, below).
4. *Tabaqât al-Kubrâ*, by As-Suyûtî (*d.* A.H. 911 = A.D. 1505).
5. *Silk ad-Durar*, by Muḥammad Khalil al-Murâdî (*d.* A.H. 1206 = A.D. 1791).
6. *Khulâsat al-Aşar*, by Al-Muḥibbî (No. 661 above).
7. *An-Nûr as-Sifir*, by 'Abdal Qâdir al-'Alawî (No. 659 above).
8. *Ad-Daw' al-Lâmi'*, by As-Sa'ihâwî (*d.* A.H. 902 = A.D. 1497).
9. *Ad-Durar al-Kâminah*, by Ibn Hajar al-'Asqalâni (No. 654 above).
10. *Lawâiqih al-Anwâr*, by Ash-Shahrânî (No. 753 below).
11. *Al-Jawâhir al-Muḍîyah*, by Muḥiyaddin al-Qurashî (No. 758 below).
12. *Tabaqât an-Nahwiyyîn*, by As-Suyûtî (No. 788 below).
13. *Nafahat al-Uns*, by 'Abdarrahmân Jâmi (*d.* A.H. 898 = A.D. 1492).
14. *Ar-Risâlat al-Qushairiyah*, by Abû'l-Qâsim al-Qushairî (*d.* A.H. 465 = A.D. 1074).
15. *Sharh ar-Risâlat al-Qushairiyah*, by Zakariyâ al-Anşârî (*d.* A.H. 926 = A.D. 1520).
16. *Ash-Shaqâ'iq an-Nu'mâniyah*, by Tâshkûprizâdah (*d.* A.H. 968 = A.D. 1560).
17. *Dawl ash-Shaqâ'iq an-Nu'mâniyah*, by 'Ashiq Bâbâ (*d.* A.H. 979 = A.D. 1571).
18. *Nafh at-Tîb*, by Al-Maqqarî (*d.* A.H. 1041 = A.D. 1632).
19. *Tabaqât al-Ḥanâbilah*, by Ibn Rajab (No. 779 below).

20. *As-Sukub al-Wābilah*, by An-Najdī (No. 785 below).
21. *Ṭabaqāt aṣh-Shāfi'iyah*.
22. *Ṭabaqāt al-Huffāẓ*, by Aḥmad al-Dahabī (No. 707 below).
23. *At-Tārīkh al-Kāmil*, by Ibn al-Aṣīr (*d.* A.H. 630 = A.D. 1232).
24. *Wafayāt al-A'yān*, by Ibn K̄hallikān (No. 649 above).
25. *Subhat al-Marjān*, by Āzād Bilgīrāmī (No. 810 below).
26. *Alḥbār al-Duwal*, by Aḥmad al-Qarāmī (*d.* A.H. 1019 = A.D. 1611).
27. *Tārīkh Hamāt* (see Hāj. K̄hal., vol. ii, p. 127).
28. *ʿAḍīb al-Āṣīr*, by Al-Jabartī (*d.* A.H. 1249 = A.D. 1825).
29. *Kitāb al-Khīṭat wal-Āṣīr*, by Al-Maqrīzī (*d.* A.H. 845 = A.D. 1442).
30. *Sharḥ al-Mawāhib al-Laduniyah*, by Az-Zarqānī (*d.* A.H. 1122 = A.D. 1710).
31. *Kitāb aṣ-Ṣilah*, by Ibn Baṣṭikuwāl al-Qurtubī (*d.* A.H. 578 = A.D. 1183).
32. *Takmilat aṣ-Ṣilah*, by Ibn al-Abbār al-Quḍā'ī (*d.* A.H. 658 = A.D. 1260).
33. *Al-Iḥāṭah fī Tārīkh Ġarnāṭah*, by Ibn al-Khāṭib al-Qurtubī (*d.* A.H. 776 = A.D. 1374).
34. *Mal' al-Aibah*, by Ibn Ruṣḥaid al-Fihri (*d.* A.H. 721 = A.D. 1321).
35. *Ṭabaqāt al-Qurra'*, by Aḥmad al-Dahabī (No. 757 below).
36. *Inba' al-Ġumr bi 'Abnā' al-'Umr*, by Ibn Ḥajar al-'Asqalānī (*d.* A.H. 852 = A.D. 1449).
37. *Al-Kawākib ad-Durriyah*, by 'Abdarra'ūf al-Munāwī (*d.* A.H. 1031 = A.D. 1622).

The entire work is divided into twelve *Mujallad*, each treating of a century; and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of عبد المومنان.....عبد المومنان and ending with that of عبد المومنان and عبد المومنان.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muḥammad bin 'Abdallāh al-Mansūrī, is prefixed to each part.

## No. 666.

fol. 340: lines and size same as above.

The Same.

Vol. I, part 2.

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of *عبد الله القرشي* and ending with that of *عبد بن أبي سفيان*.

## No. 667.

fol. 340: lines and size same as above.

The Same.

Vol. I, part 3.

The third part of the first *Mujallad*, embracing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of *مسلمة بن مخلد* and ending with that of *أحنف بن قيس*.

## No. 668.

fol. 307: lines and size same as above.

The Same.

Vol. I, part 4.

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100.

Beginning with the account of *عدي بن حاتم الطائي* and ending with that of *عبد الرحمن بن مؤمل*.

**No. 669.**

fol. 356; lines and size same as above.

The Same.

Vol. II. part 1.

The first part of the second *Mujallad*, embracing the period extending from A.H. 101 up to the end of A.H. 150.

Beginning with the account of *الخلقة سيدنا عمر بن عبد العزيز* and ending with that of *الاعوام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة*.

**No. 670.**

fol. 220; lines and size same as above.

The Same.

Vol. II, part 2.

The second part of the second *Mujallad*, embracing the period extending from A.H. 151 up to the earlier months of A.H. 178.

Beginning with the account of *الشيخ محمد بن اسحاق* and ending with that of *الشيخ ابو علي بن عبد الله الكوفي*.

**No. 671.**

fol. 257; lines and size same as above.

The Same.

Vol. II. part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A.H. 178 up to the end of A.H. 200.

Beginning with the account of *الشيخ ابو سليمان البصري* and ending with that of *ابو سلمة سنار بن حاتم البصري*.

## No. 672.

fol. 350 ; lines and size same as above.

The Same.

Vol. III. part 1.

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245.

Beginning with the account of **الشيخ حسب بن الوليد بن حسب** and ending with that of **الشيخ ابو الغضض توبان بن ابراهيم**.

## No. 673.

fol. 349 ; lines and size same as above

The Same.

Vol. III. part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of **الشيخ ابونراب عسكر بن حصن النخشي** and ending with that of **الشيخ محمد بن الفضل بن اسحاق ابوسعد الغنسا يورى**.

## No. 674.

fol. 350 ; lines and size same as above.

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of **الشيخ احمد بن اسحاق الحميرى** and ending with that of **الشيخ محمد بن حسب بن احمد بن عمرو**.

## No. 675.

fol. 454; lines and size same as above.

The Same.

Vol. IV. part 2.

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A.H. 345 up to the end of A.H. 400.

Beginning with the account of الشيخ ابو عبد الله محمد بن احمد بن حمدون and ending with that of الشيخ المعتمد بن محمد بن محمد بن مكحول النسفي.

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## No. 676.

fol. 247; lines and size same as above.

The Same.

Vol. V. part 2.

The second part of the fifth *Mujallad*, embracing the period extending from A.H. 470 up to the end of the fifth century.

Beginning with the account of الشيخ محمد بن هبة الله ابو الحسن الوزق and ending with that of الشيخ محمود بن هبة الله الراهمدي.

It is to be noticed that the first part of this fifth *Mujallad*, embracing the period A.H. 401 to 469, is wanting.

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## No. 677.

fol. 310; lines and size same as above.

The Same.

Vol. VI. part 1.

The first part of the sixth *Mujallad*, embracing the period extending from A.H. 501 up to the earlier months of A.H. 558.

Beginning with the account of الشيخ سلمان بن الخراساني and ending with that of الشيخ الحسن بن علي بن هشام السلولي.

## No. 678.

fol. 332; lines and size same as above

The Same.

Vol. VI. part 2.

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A.H. 558 up to the end of the sixth century.

Beginning with the account of الشيخ علي بن موجود بن الحسن بن الشيخ ابو الخدوج اسعد بن ابي الفضائل محمود بن خلف بن احمد العجلي and ending with that of الشيخ محمد بن ابراهيم.

## No. 679.

fol. 240; lines and size same as above.

The Same.

Vol. VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A.H. 601 up to the earlier months of A.H. 658

Beginning with the account of الشيخ محمد بن عبد العزيز بن خلف بن الشيخ محمد بن عبد الله بن عيسى بن ابي الرجال احمد بن علي الموندي and ending abruptly in the middle of the life of الشيخ محمد بن عبد الله بن عيسى بن ابي الرجال احمد بن علي الموندي.

## No. 680.

fol. 222; lines and size same as above.

The Same.

Vol. VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A.H. 658 up to the end of A.H. 700.

Beginning at the point where the previous part ends in the account of الشيخ محمد بن احمد بن عبد الله بن عيسى الموندي and breaking off abruptly in the middle of the account of الشيخ عبد الوهاب بن عمر بن الرعياني.

It may be noticed here that the account of عبد الوهاب الرعياني remains unfinished.



## No. 681.

fol. 301 : lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with *أحمد بن عبد الرحمن الدمشقي* and ending with *ظهير الدين الخلوني*.

## No. 682.

fol. 359 ; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of *الشيخ علي بن سدي القطب الأودد* and ending with that of *الشيخ محمد بن أبي بكر بن عبد الرحمن*.

## No. 683.

fol. 302 ; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of *محمد بن عمرو بن محمد بن ثابت الدروسي* and ending with that of *حامد بن محمد الشهير بابن الشيخ دوزوز*.

## No. 684.

fol. 275; lines and size same as above.

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشيخ اسماعيل بن عبد الحق بن محمد and ending with that of الشيخ محمد بن ابي السرور محمد بن سلطان العنبرلي.

## No. 685.

fol. 320; lines and size same as above.

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of يوهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابراهيم بن محمد المعروف بابن سفر الحنفي.

## No. 686.

fol. 377; lines and size same as above.

The Same.

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشيخ عمر بن يوسف الحنفي البقواسي and ending with that of نجم الدين بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله النمرناشي.

The colophon runs thus:—

فدُتم بحمد الله وحسن توفيقه وعنايته و ذلك الجزء الثاني من  
الفقرن الثاني عشر و الحمد لله علي البدء و الختام و كان الفراغ من

تسويده عصر يوم السبت الحادى والعشرون من شهر رمضان المبارك  
سنة تسع و تسعين و مائين و الف من سنة الهجرة الشريفة النبوية على  
صاحبها افضل الصلاة و اشرف التحيات و ازكى التسليمات اللهم وفق  
لتأليف القرن الثالث عشر على الوجه المطلوب بفضلك و منك و كرمك \*

All the volumes are written in a hasty *Naskh*.

Dated. A.H. 1299 = A.D. 1882.

## COMPANIONS AND TRADITIONISTS.

No. 687.

fol. 56, lines 24: size 9 × 6; 7 × 5.

[ كِتَاب فِي أَسْمَاءِ الرِّجَالِ ]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name.

In an endorsement in the margin of fol. 1<sup>a</sup>, the work is said to be a fragment of *Al-Matalif wa'l-Mukhtalif*, by 'Abdalġani al-Azdi (*d.* A.H. 409 = A.D. 1018): but internal evidence shows that it is a portion of some work by Imam Al-Bukhârî (*d.* A.H. 256 = A.D. 870). All the statements made in the work have been narrated directly from those *Shâikhs* from whom, as we are told by Aġ-Dahabî and Al-'Ijlawnî, Imam Burhân received traditions, and who flourished long before the afore-said 'Abdalġani al-Azdi; for instance, Abû 'Āṣim (*d.* A.H. 212 = A.D. 827), Abû Nuraim (*d.* A.H. 219 = A.D. 834), Ādam bin Abi Jā' (*d.* A.H. 220 = A.D. 835), and Ismâ'il bin Abi Uwais (*d.* A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol. 44<sup>a</sup>, where biographical accounts of Ḥarām bin Ḥakīm and Ḥarām bin Murāwiyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:—

حرام بن حكيم و حرام بن معوية هما رجل واحد و وهما البخاري في  
اخراجهما انهما اثنيين \*

We learn from Hâj. Khal., vol. ii, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists; the first a large work, entitled *At-Târikh al-Kabîr*; the second, a work of medium size, entitled *At-Târikh al-Awsat*; and the third, a shorter work, entitled *At-Târikh as-Şagîr* (see No. 688 below). The present MS. is possibly a fragment either of *At-Târikh al-Kabîr* or *At-Târikh al-Awsat*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words:—

قال لي ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر  
..... لمن شهد بدرًا فوجدهم مائة رجل لكل رجل باربع مائة دينار و كان  
عثمان بن عفان فيهم فاخذها النخ \*

The first complete notice relates to the account of عبد بن محمد القطعي. The work is arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first.

The MS. breaks off abruptly in the middle of the account of خلاد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

### No. 688.

fol. 175; lines 13; size  $12\frac{1}{2} \times 9$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

التاريخ الصغير

### AT-TÂRÎKH AŞ-ŞAGÎR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abû ‘Abdallâh Muḥammad bin Ismâ‘îl al-Bukhârî al-Ju‘fî ابو عبد الله محمد بن اسمعيل البخارى الجعفي (d. A.H. 256 = A.D. 870). For his life, see Lib. Cat., vol. v, part i, No. 129.

Beginning:—

اخبرنا ابو ذر عبد بن احمد بن محمد الهروي ..... قال حدثنا محمد بن اسمعيل ..... كتاب المختصر من تاريخ النبي صلى الله عليه وسلم والمجاهدين والانصار وطبقات التابعين لهم باحسان ومن بعد هم النخ •

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623; Bûhâr No. 221; and Hâj. K̲hal̲, vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

### No. 689.

fol. 325; lines 22; size  $13\frac{1}{4} \times 8$ ;  $10 \times 5\frac{1}{2}$ .

(A MS. containing two separate works, bound together.)

fol. 1-102<sup>a</sup>.

#### I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.

fol. 105<sup>a</sup>-325.

#### II.

اسماء رجال الصيحين

### ASMÂ' RIJÂL AŞ-ŞAHÎHAIN.

A biographical dictionary of those traditionists, whose names occur in the Şaḥiḥ Bukhârî and the Şaḥiḥ Muslim.

Author: Abû'l-Faḍl Muḥammad bin Tâhir bin 'Alî al-Maqdisî 'Abu al-faḍl muḥammad bin ṭahir bin 'alî al-maqdisî.

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Baḡdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Taḍkirat al-Ḥuffâz, vol. iv, p. 39.

Beginning:—

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال النخ \*

The work contains biographical notices of those traditionists who are mentioned in the *Ṣaḥīḥ Bukhārī* and the *Ṣaḥīḥ Muslim*, and accounts of whom were subsequently given in two separate works, viz., *اسماء رجال صحيح البخارى* by Abū Naṣr Aḥmad bin Muḥammad al-Kalābādī (*d.* A.H. 398 = A.D. 1007) and *اسماء رجال صحيح مسلم*, by Abū Bakr Aḥmad bin ‘Alī al-Iṣfahānī (*d.* A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Hāj. *Khal.*, vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll. 103<sup>a</sup>-104<sup>b</sup> are blank.

Dated, A.H. 1315 = A.D. 1898.

No. 690.

fol. 36; lines 19; size  $8 \times 7$ ;  $6\frac{1}{2} \times 4$ .

كتاب الضعفاء الصغير

KITÂB AD-DU‘AFÂ’ AS-SAGÎR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abû 'Abdallâh Muḥammad bin al-Bukhârî al-Ju'fî أبو عبد الله محمد بن اسمعيل البخاري الجعفي (d. A.H. 256 = A.D.870). See Lib. Cat. vol. v, part i, No. 129.

Beginning:—

اخبرنا الشيخ ابو علي الحسن بن احمد الحداد المقرئ فراوة عليه  
و انا اسمع في شهر الله المم رجب سنة تسع و خمس مائة انبا ابو نعيم  
احمد بن عبد الله بن احمد بن اسحاق الحافظ بسط محمد بن يوسف  
ابنا الصوفي فراوة عليه في ذي الحجة سنة ست و عشرون و اربعمائة  
انبا ابو احمد محمد بن احمد بن الخطيف الرناتى بجرجان قال قرأت  
على ادم بن موسي الجوزي ثنا ابو عبد الله محمد بن اسمعيل البخاري  
باب الالف ابراهيم بن اسمعيل بن مجمع بن جارية الانصاري فروى عنه  
وهو كثير الوهم الخ \*

Besides the present work, Imâm Bukhârî wrote another biographical dictionary of the unreliable traditionists, entitled *Kitâb ad-Du'afâ' al-Kabîr*. See Hâf. Khal., vol. iv, p. 118.

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

fol. 26; lines 18; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4\frac{1}{2}$ .

كتاب المنفردات والوحدان

KITÂB AL-MUNFARIDÂT  
WAL-WUḤDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Ḥadīṣ to one single person.

Author: Abū'l-Ḥusain Muslim bin al-Ḥajjāj al-Qushairī أبو الحسين مسلم بن الحجاج القشيري (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندي بقرايتي عليه  
بنيساپور ..... قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول  
تسمية من روي عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله  
عليه وسلم شيئاً من قول او فعل ولا يروي عن كل واحد منهم الا واحد من  
مشهور التابعين لاثنى في الرواية عنه النخ \*

A copy of the work is noticed in Aṣafiyaḥ, p. 786.

Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

fol. 144; lines 19; size  $13\frac{1}{4} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-AṢḤÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abû 'Umar Yûsuf bin 'Abdallah bin Muḥammad bin 'Abdalbarr an-Namarî al-Qurṭubî أبو عمر يوسف بن عبد الله بن محمد بن عبد البَر النمري القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabî' II, A.H. 368 = A.D. 978. He held the post of Qâḍî of Lisbon, and died at the age of 95 in Shâtibah, on the 30th Rabî' II, A.H. 463 = A.D. 1071. For his life, see Taḍkirat al-Ḥuffâz, vol. iii, p. 324; Al-Ansâb by As-Sam'âni, fol. 447<sup>a</sup>; Ithâf an-Nubalâ', p. 442; and Ibn Khallikân (De Slane's translation), vol. iv, p. 398.

## Vol. I.

Beginning:—

قال ..... الحمد لله رب العالمين جامع الاولين و الآخرين النخ \*

The present volume ends abruptly in the middle of the account of الحسين بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamidiyah, No. 202; Ayâ Şûfiyah, No. 453; Köpr., Nos. 238-241; Bashîr Âgâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228; and Râmpûr, p. 133. See also Hâj. Khal., vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Ḥaidarâbâd (Deccan), A.H. 1318.

## No. 693.

fol. 152; lines and size same as above.

The Same.

## Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسين بن علي بن ابي طالب and ending with that of كداد الابادي.

## No. 694.

fol. 205; lines and size same as above.

The Same.

## Vol. III.

The third volume of the same work, beginning with the account of فبس بن الحسين and ending with that of قحانه ابوبكر الصديق العارثي.



## No. 695.

fol. 171 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of غالب بن عبد الله. The alphabetical series of proper names ends on fol. 166<sup>b</sup>, with بروع الجعني. There follows the كتاب الكني, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of ابوامية المخزومي.

## No. 696.

fol. 167 ; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of ابوامية المخزومي. The *Kunyah* end on fol. 87<sup>b</sup>, with ابونريد. There follows the كتاب النساء, a chapter containing notices of the female companions of the Prophet, beginning with اروي بنت عبد المطلب and ending with ام ورقه.

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A.H. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

## No. 697.

fol. 188 ; lines 17 ; size  $8 \times 5\frac{1}{2}$  ;  $5 \times 3$ .

تقييد المهمل وتمييز المشكل

TAQYÎD AL-MUHMAL WA TAMYÎZ  
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Sahîh* of Imâm Bukhârî and in the *Al-Jâmi' as-Sahîh* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abû 'Alî al-Ḥusain bin Muḥammad bin Aḥmad al-Ḥassânî al-Jaiyânî الحسنى بن محمد بن أحمد الغساني الجياني.

The author, Al-Jaiyânî, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Hadîṣ in the famous Cordova University, and died on the 12th of Sha'bân, A.H. 498 = A.D. 1105. See Taḍkirat al-Ḥuffâz, vol. iv, p. 31; and Ibn Khallikân (De Slane's translation), vol. i, p. 458.

Beginning:—

الحمد لله رب العالمين والعافية للمتقين ..... و بعد يرحمك الله  
فانك سألتني ان اجمع لك ما اشتبه عليك مما يأتلف خطه و يختلف  
لفظه من اسماء الرواة و كتابهم وانسابهم من الصكابة والتابعين ومن بعدهم  
من الخالفين ممن ذكر في الكتابين الصحيحين الحج \*

Incomplete at the end. The MS. breaks off abruptly in the middle of the account of ابن اشكال.

A copy of the work has been described in Berlin, No. 10161. See also Hâj. Khâl., vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins.

Not dated. Probably, 16th century.

### No. 698.

fol. 203; lines 23; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

الكمال في اسماء الرجال

### AL-KAMÂL FÎ ASMÂ' AR-RIJÂL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Hadîṣ.

Author: Taqîaddîn 'Abdalḡanî bin 'Abdalwâḥid bin Surûr al-Jammâ'îlî al-Maqdisî نقى الدين عبد الغنى بن عبد الواحد بن سرور الجماعلي المقدسي. He was born at Jammâ'il (a village in the vicinity of Nâbulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus, Bagdâd, Egypt, Hamadân, Isfahân and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Ḥāfiẓ Aḥmad bin Muḥammad as-Silafī (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Ḥadīṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabi' I, A.H. 600 = A.D. 1203. See *Taḍkirat al-Ḥuffāz*, vol. iv, p. 165; *Ithāf an-Nubalā'*, p. 302; and *Tabaqāt al-Ḥanābilah* by Ibn Rajab, vol. ii, fol. 15<sup>b</sup>.

Beginning:—

الحمد لله على جميع نعمه عدد خلقه و كلمه حمدا يوجب المزميد  
من فضله و كرمه الخ \*

According to the *Taḍkirat al-Ḥuffāz*, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of السبط ابي السبع البصرى.

The work was finally arranged by the author's son, Jamāladdīn Abū Mūsā 'Abdallāh (*d.* A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال ..... تاليف الشيخ الامام  
تتبع الدين ابي محمد عبد الغني بن عبد الواحد بن علي بن سرور  
المقدسى ترتيب ولده الحافظ جمال الدين ابى موسى عبد الله رحمهما الله  
تعالى \*

For other copies see Berlin, No. 9924 5; Br. Mus. Suppl., No. 625 6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Ḥāj. Khal., vol. v, p. 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawī (*d.* A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

## No. 699.

fol. 226: lines 21; size  $9\frac{1}{3} \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 5\frac{1}{4}$ .

## تهذيب الكمال

## TAHDÎB AL-KAMÂL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1<sup>a</sup> it is said to be *Tahdîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalġanî al-Maqdisi's *Al-Kamâl* (No. 698 above).

Author: Jamâladdîn Abû'l-Ĥajjâj Yûsuf bin 'Abdarrahmân al-Mizzî جمال الدين ابوالحجاج يوسف بن عبد الرحمن المزني (*d.* A.H. 742 = A.D. 1341). See Lib. Cat., vol. v, part i, No. 229.

The MS. begins abruptly with the account of معاذ بن عشم and breaks off in the account of عبيدة الشيباني.

We learn from Ĥâf. K̲hal., vol. v, p. 240, that Al-Mizzî left this work incomplete; and that it was subsequently continued by 'Alâ'-addîn Muġaltâ'î bin Qilij, who divided it into thirteen volumes. Muġaltâ'î was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 299<sup>a</sup>.

For other copies see Berlin. No. 9930.1; Paris, Nos. 2089-91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamidiyah, No. 226; Köpr., No. 272; and Âşâfiyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muĥammad bin Maĥmûd bin al-Ĥasan bin an-Najjâr al-Baġdâdî (*d.* A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Naskî with the headings always in red.

There are several marginal notes by Muĥammad bin Ibrâĥim bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Aġ-Ġahabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 93<sup>b</sup>; and Taġkirat al-Ĥuffâz vol. iv, p. 294.

## No. 700.

fol. 166: lines 20; size  $10 \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 5\frac{1}{4}$ .

الكاشف في معرفة اَسْماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'  
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamîl* (No. 699 above), by Shamsaddin Abû Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabî' II. A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 4<sup>b</sup>; *Tabaqât* by Al-Isnawî fol. 101<sup>b</sup>; *Tabaqât* by Ibn Qâḍî Shuhbah, fol. 145<sup>a</sup>; *Mir'ât Al-Janân*, fol. 458<sup>b</sup>; *Ad-Durar al-Kâminah*, vol. ii, fol. 109<sup>a</sup>; *Muntaḥab as-Sulûk*, fol. 38<sup>b</sup>; *Dustûr al-'Ilâm*, fol. 50<sup>b</sup>; and Brock., vol. ii, p. 46.

Beginning:—

الحمد لله والسنكر لله ..... يقول محمد بن احمد بن الدهبي  
سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين و السنن  
الاربعة مقتضب من تهذيب الكمال لشيخنا الحافظ المزني الخ \*

The notices are arranged in alphabetical order, beginning with Aḥmad bin Ibrâhîm al-Mawṣili.

For other copies see Cairo, vol. i. p. 242; Kôpr., No. 386; Escur., No. 1779; Âsafiya, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Hâj. Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Faṭḥ as-Subkî, as stated in the following colophon:—

وقع فراغ ابي الفتح السبكي نفعه الله من كتابته في الثاني والعشرين  
الرجب الفرد سنة ثلاث و ثلثين و سبعمائة \*

The scribe, Abû'l-Faṭḥ, whose full name was Taqiaddin Muḥammad bin 'Abdallaṭif as-Subkî, was born in the month of Rabi' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Dû'l-Qa'dah. A.H. 744 = A.D. 1344. For notices of his life, see Ad-Durar Al-Kâminah. vol. ii. fol. 166<sup>b</sup>; Ṭabaqât by Al-Isnawî. fol. 129<sup>a</sup>; Ṭabaqât by Ibn Qâḍi Shuhbah, fol. 146<sup>a</sup>; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 29<sup>a</sup>; Ṭabaqât by Ibn al-Mulaqqin, fol. 150<sup>a</sup>; and Mir'ât al-Janân, fol. 458<sup>a</sup>.

Written on thick creamy paper, in beautiful Naskḥ, with marginal notes and emendations.

Foll. 40-49, are of paper of a reddish tint. Foll. 94-99 and 150 are seriously water-stained.

The title-page bears the seal and signature of Abû Bakr 'Abdallâh, a teacher of the Madrasah Aṣ-Ṣadr al-Âli (مدرسة الصدر العالي) at Qandiyah, dated A.H. 1179 = A.D. 1765.

### No. 701.

fol. 249; lines 27; size 10 × 6; 8 × 4½.

### تَقْرِيبُ التَّهْذِيبِ

### TAQRÎB AT-TAHDÎB.

The well-known biographical dictionary of the traditionists, compiled by Aḥmad bin 'Ali bin Ḥajar al-Asqalânî (أحمد بن علي بن حجار الأسقلاني) (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Ibn Ḥajar Al-Asqalânî first abridged Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above) in a work entitled *Tahdîb at-Tahdîb*. He then abridged this latter work in a more concise form, entitling it *Taqrib at-Tahdîb*.

Beginning:—

بسم الله الذي رفع بعض خلقه على بعض درجات ... اما بعد واني لما مرت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه مقصود التهذيب لحافظ عصره ابني الحاج الرزقي النعم \*

The contents of the present work have been described in Berlin, Nos. 9954-5. See also Cairo, vol. i, p. 232; Aṣafiyah, p. 776; Râmpûr, p. 136; and Brock., vol. i p. 360. In Ḥāḡ. Khal., vol. v, p. 243.

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808 = A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824 = A.D. 1421. The colophon runs thus:—

وَلِ الْمُؤَلِّفِ ... وَرَغْتَ مِنْ تَعْلَمُهُ يَوْمَ الْارْبَعَاءِ اَرْبَعِ عَشَرَ جُمَادَى الْآخِرَةِ  
سنة ٨٢٤ \*

Written in Naskh, with marginal notes and emendations throughout. Foll. 151 and 238-249 are supplied in a later hand. Foll. 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end:—

بلغت بالمقابلة بوسع الطافة والامكان بعون عذاية الرحمان من مبدئه و  
مختاتمه في مكة المعظمة تجاء بيت الله زاده الله شرفا وعظيما ... كتبه  
الفقيه المذنب جلال [بن] شيخ عبد الملك الشخير بالمتقي عفى عنه \*

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz. in A.H. 1271, A.H. 1290 and A.H. 1308.

### No. 702.

fol. 256; lines 27; size  $14 \times 9\frac{1}{4}$ ;  $9\frac{1}{4} \times 7$ .

اسد العابد في معرفة الصحابة

### USD AL-GÂBAH FÎ MA'RIFAT AŞ-ŞAHÂBAH.

A very old and valuable copy of the *Usd al-Gâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693 = A.D. 1294, and A.H. 694 = A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Hasan 'Alî bin Abî'l-Karam Aşîraddîn Muḥammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibânî, generally known as Ibn al-Aşîr al-Jazarî عزالدين ابوالحسن علي بن ابي الكرم اثرالدين محمد بن محمد بن عبد الكرم بن عبد الواحد الشيباني الشخير بنس الاثير الجزري.

## Vol. I.

Beginning :—

قال السيد ..... الحمد لله المذرة عن أن يكون نظراً و إشبهه الخ \*

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A.H. 555 = A.D. 1160, at Jazīratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddin Abû's-Sa'âdât Mubârak (*d.* A.H. 606 = A.D. 1209) and Diyâ'addin Abû'l-Faṭḥ Naṣrallâh (*d.* A.H. 637 = A.D. 1239), to Mawṣil, where he received lessons from Abû'l-Faḍl 'Abdallâh bin Aḥmad at-Tûsî, the Khatib of the city (see *As-Subki*, vol. v, fol. 243<sup>a</sup>). He then proceeded to Baḡdâd, where he attended the lectures of Ya'ishî bin Ṣadaqah al-Furâtî (*d.* A.H. 593 = A.D. 1197; see *Al-Isnawî*, fol. 180<sup>a</sup>), Ibn as-Sukainah (*d.* A.H. 607 = A.D. 1211; see *ibid.*, fol. 125<sup>a</sup>), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawṣil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikân, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikân personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitâb al-Kâmil fî't-Târikh*, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A.D. 1851-76, and reprinted in 12 vols., Cairo, A.H. 1290-1303. He also abridged the *Kitâb al-Ansâb* of As-Sam'ânî (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see *Hâj. Kh.*, vol. i, p. 456). He died at Mawṣil in the month of Shawbân, A.H. 630 = A.D. 1234. See Ibn Khallikân (*De Slane's translation*), vol. ii, p. 288; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 128<sup>b</sup>; *Ṭabaqât* by *Al-Isnawî*, fol. 24<sup>a</sup>; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 73; *Ṭabaqât al-Kubrâ* by *As-Subki*, vol. vi, fol. 245<sup>b</sup>; *Ṭaḥkirat al-Huffîz*, vol. iv, p. 191; *Mir'ât al-Janân*, fol. 393<sup>b</sup>; and *Brock*, vol. i, p. 345.

The present volume ends with the account of سيف بن ملك بن ابي الأشعث

Written in beautiful Naskh, with occasional vowel-points. A



tastefully ornamented square on fol. 1<sup>a</sup>, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read: *بدائم العز والبقاء والسعادة* و *الغنى*. These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramaḍān. A.H. 693 = A.D. 1294.

Scribe: *عبدالمغني بن عبد المؤمن بن ابراهيم بن علي بن بدر الباني*.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity; but in the following note on the title-page, by one Amin al-Madani, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Hāfiẓ Tājaddīn as-Subkī (*d.* A.H. 771 = A.D. 1369):—

فداطلعت علي هذه النسخة فوجدتها من اجل النسخ واصحابها وعليها  
حواشي وتقييدات وضبط وتحرير بخط الحافظ ابن السبكي المتوفي سنة  
٧٧١ وكثيرا ما ينقل عن الذهبي في المشتبه وعن الرشاطي وعن ابن  
فضل الله العمري في مسالك الابصار وعن الحاكم في المستدرک وعن  
انسب السمعاني وعن انسب الدمياطي وعليها خط العلامة علي الحلبي  
المتوفي سنة ١٠٤٤ صاحب السيرة الحلبية المسماة بلسان العيون في سيرة  
الامين المؤمنين - انعمي وكتبه امين المدني المدرس بالروضة النبوية سنة  
١٣٠٨ \*

An autograph note by 'Alī bin Ibrāhīm al-Ḥalabī (*d.* A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. iii (see No. 704 below).

### No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with *معالم بن جئانه* and ending with *باب الشن والاف*.

Written in fair Naskh. Not dated. Apparently, 17th century.

## No. 704.

fol. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم و الألف to the end.

The following note by 'Alî bin Ibrâhîm al-Ḥalabî ash-Shâfi'î (referred to in No. 702 above) appears at the end:—

عمر عليه من أوله الي آخره وكذا الجزء الاول من هذه النسخة . أسأل  
الله ان يمن بالوقوف على الجزء الثاني - العقير علي الحلبي الشافعي  
عفي الله عنه - سنة ١٠٤٠ \*

## No. 705.

fol. 212; lines 23; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

الرياض النضرة في فضائل العشرة

AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL  
AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Uṣmân, 'Alî, Talḥah, Zubair, 'Abdarrahmân bin 'Awf, Sa'd bin Abî'l-Waqqâs, 'Ubaidah bin al-Jarrâh, and Sa'id bin Zaid.

Author: Muḥibbaddîn Abû'l-'Abbâs Aḥmad bin 'Abdallah at-Ṭabari al-Makki, commonly known as Al-Muḥibb at-Ṭabari محب الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمحب الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyâtî and Aḍ-Ḍahabî. He was the foremost traditionist of Hijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and un-authentic traditions. For a long time he was the teacher of Al Malik al-Muzaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647-694 = A.D. 1249-1295). Our author died on the 11th Jumâdâ II.

A.H. 694 = A.D. 1295. For his life, see *Al-Khazraǧī*, vol. i, p. 277; *Ṭabaqāt* by Ibn Qāḍi *Shuhbah*, fol. 96<sup>a</sup>; *Ṭabaqāt* by *Al-Isnawī*, fol. 156<sup>a</sup>; *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 61<sup>a</sup>; *Mir'āt al-Janān*, fol. 436<sup>b</sup>; and *Tāj at-Ṭabaqāt*, vol. vii. part ii. fol. 421<sup>b</sup>.

Beginning:—

الحمد لله محض من يشاء برحمته الرحيم \*

The contents of the work have been fully described in Berlin. No. 9657. See also Cairo, vol. v. p. 65; *Waliaddin*, No. 573; *Landberg-Brill*, No. 232; *Āṣafiyah*, p. 1552; *Leyden*, No. 1748; *Brock.*, vol. i. p. 361; and *Hāj. Khal.*, vol. iii, p. 520.

Foll. 211<sup>a</sup>–212<sup>a</sup> contain an extract from *فتح الباري*, the well-known commentary on *Bukhārī's* *المصحيح*, by Ibn Hajar al-*Asqalānī*, which is chiefly concerned with the question of the existence of the Prophet *Khiḍr*, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206<sup>o</sup>, a large lacuna.

Written in fair *Nasta'liq*. Not dated. Apparently, a modern copy.

A seal bearing the inscription *ابو المكارم عنا عنه*, dated A.H. 1297 = A.D. 1879, is found on fol. 1<sup>b</sup>.

The work has been printed in Egypt.

## No. 706.

fol. 13; lines 15; size 6 × 4; 4 × 3.

(A MS. containing two separate works, bound together.)

fol. 1<sup>b</sup>–6<sup>a</sup>.

### I.

عوالي مشيخة الجعبري

## ‘AWĀLĪ MASHĪKHAT AL-JA‘BARĪ.

A tract containing short biographical notices of some of those *Shaikhs* under whom the author, *Al-Ja‘bari*, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الإمام العالم العامل العلامة وحيد عصرة وفريد دهره ابني  
محمد برهان الدين إبراهيم بن عمر بن إبراهيم الجعبري الربيعي متع الله  
ببقائه استخرت الله تعالى واخترت لمن اراد الرواية ان يروي مروياتي

ومؤلفاتي كلها بشرطها ..... وهذه أسماء شيوخ العوالي سنداً أو علماً  
الدين رويت عنهم قراءة عليهم أو سمعاً منهم أو عليهم أو إجازة منهم الخ \*

The author, Al-Ja'barî, whose full name is Burhânaddîn Abû'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalil al-Ja'barî ar-Raba'î al-Khalilî خليل بن عمر بن ابراهيم بن خليل بن ابراهيم بن ربهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل بن ربهان الدين الخليلي, was born at Ja'bar in A.H. 640 = A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramadân, A.H. 732 = A.D. 1332. For accounts of his life see Ad-Durar al-Kâminah, vol. i, fol. 14<sup>a</sup>; Mir'ât al-Janân. fol. 452<sup>a</sup>; Tabaqât by Al-Isnawî, fol. 67<sup>b</sup>; Tabaqât by Ibn Qâḍî Shuhbah, fol. 117<sup>b</sup>; Tabaqât by Ibn al-Mulaqqin, fol. 141<sup>b</sup>; Tabaqât al-Kubrâ by As-Subki. vol. vii, fol. 126<sup>i</sup>; Tabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 176<sup>b</sup>; Al-Uns al-Jalil, fol. 259<sup>b</sup>; Buḡyat al-Wu'ât, fol. 143<sup>b</sup>; and Brock., vol. ii, p. 164.

The author tells us, in his short prefatory note, that the number of his Shaikhs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them

The tract begins with a notice of Shamsaddin Muhammad bin 'Umar ad-Dâ'î al-Wâsiṭî al-'Abbâsî. The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269. See Tabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 155<sup>b</sup>.

The tract ends with a notice of Jamâladdîn Sulaimân bin al-Ḥa-san, known as Ibn Naqib al-Ḥanafi (d. A.H. 698 = A.D. 1299; see Ḥusn al-Muḥâḍarah, fol. 232<sup>a</sup>).

Another copy of the work is noticed in Cairo. vol. vii. p. 545.

## II.

fol. 7<sup>a</sup>–13<sup>b</sup>.

### الهبات الهنيات في المصنفات الجعبريات

## AL-HIBÂT AL-HANÎYÂT FÎ'LMU- ŞANNAFÂT AL-JA'BARÎYÂT.

Another tract by the same Al-Ja'barî, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325

Beginning:—

قال الشيخ الإمام ..... وبعد فبده أسماء الكتب التي صنفتها  
علي أنواع العلوم نظاماً و نشرنا نفع الله تعالى بها و اعظم اجراً الخ \*

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.

Written in Naskh, with the headings in red.

Not dated. Apparently, 16th century.

### No. 707.

fol. 140; lines 35; size  $11\frac{1}{2} \times 8$ ;  $9\frac{1}{4} \times 5\frac{1}{2}$ .

طبقات الحفاظ

## ṬABAQÂT AL-ḤUFFÂZ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Ṭabaqât*; complete in two separate volumes.

Author: Shamsaddin Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز الذهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning:—

إن الحمد لله سبحة و تعالى و تقدست اسماءه و صفاته و عز وجل و

هدى الشيخ \*

The present volume ends with the life of Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmidî (d. A.H. 279 = A.D. 892).

Foll. 39-49 are wrongly placed after fol. 28.

According to a note on the title-page, the MS. was presented to the library by Maulavi 'Abdalqayyûm of Haidarâbâd (Deccan) in A.H. 1312.

The present work has been printed in Haidarâbâd, A.H. 1315; and an abridgment, by As-Suyûtî (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wustenfeld, Göttingen, A.D. 1834.

### No. 708.

fol. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwîni (d. A.H. 273 = A.D. 886), and ending, on fol. 196<sup>a</sup>.

with Abû'l-Ḥajjāj Yûsuf al-Mizzî (*d.* A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Hadîq*.

Both the volumes are written in fair Naskh. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن ... المرادي.

### No. 709.

fol. 189; lines 19; size  $9 \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

المشتبه في اسماء الرجال

### AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other.

By the same Aq-Dahabî.

Beginning:—

الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ابدا الن \*

We are told, in the preface, that the present compilation is based on the works of 'Abdalḡanî bin Sa'id al-Azdî (*d.* A.H. 409 = A.D. 1018), Ibn Mâkûlâ (*d.* A.H. 487 = A.D. 1094), Ibn Nuḡṭah (*d.* A.H. 629 = A.D. 1231), and Abû'l-'Alâ' al-Faradî (*d.* A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Naskh, within double red-ruled borders. Dated, A.H. 1034 = A.D. 1625.

Scribe: علي بن محمد بن احمد العلاءى.

### No. 710.

fol. 88; lines 25; size  $10\frac{1}{4} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{4}$ .

ميزان الاعتدال في نقد الرجال

### MÎZÂN AL-I'TIDÂL FÎ NAQD AR-RIJÂL.

The first volume of the *Mizân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78<sup>b</sup>. It opens abruptly thus: *من اخرج له في كتابه من الأئمة السنة الخ*. The notices extend from *حنف بن عمر الأبلج* to *ابان بن اسحق*.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyaḥ, p. 790; Köpr., Nos. 1178-80; Aṣṣūfiyaḥ, Nos. 3488-92; and Râmpûr, p. 139. See also Hâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

### No. 711.

fol. 63; lines 25; size  $10\frac{1}{2} \times 7\frac{1}{2}$ :  $7\frac{1}{2} \times 5\frac{1}{4}$ .

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخبرنا ابو المعالي الابرقوهي انا زيد بن هبة الله  
انا احمد بن فخر جل النخ \*

The notices extend from *الحسين بن علي* to *اسماعيل بن عيسى البغدادي*.

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4<sup>b</sup>:—

بلغت المقابلة والعرض بأعمل المصنف والسماع عليه \*

Written in fair Naskh, with marginal notes and emendations. Not dated. Probably, 14th century.

## No. 712.

fol. 104; lines 19; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

اسماء رجال المشكوة

# ASMÂ' RIJÂL AL-MISHKÂT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author: Muḥammad bin 'Abdallâh al-Khaṭīb at-Tabrizī محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii. No. 349.

Beginning:—

اللهم بك نستعين و عليك نتوكل سبحانه اللهم نحمدك على نعمك  
بجميع محامدك الخ \*

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyah*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with امام مالك بن انس and ending with ابو زكريا معي الدين يحيى بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Ḥusain bin 'Abdallâh bin Muḥammad at-Tibī (d. A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Aṣafiyah, p. 772; and Râmpûr, p. 134. See also Hâj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'liq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arḍidah. Among the twelve seals on the title-page, only the following five are legible:—



1. A seal bearing the inscription *از محمد مراد مبخوام*.
2. A seal bearing the inscription *اللهم صل على سيدنا محمد الشفيع وآله*.
3. A seal of *عصمة الله بن نعمة الله*, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription *بزرگ نام خدایه جهان رحمن است*, dated A.H. 1066 = A.D. 1656.
5. A seal of *محمد حسن بن شیخ محمد يوسف*, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of *عزیز النساء خاتون*, dated A.H. 1241 = A.D. 1825, is found on fol. 2<sup>a</sup>.

### No. 713.

fol. 88; lines 21; size  $10 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning as above. Written in *Nim-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: *محمد افضل*.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما فديرا ..... اما بعد فان التصانيف  
في اصطلاح اهل الحديث قد كثرت و بسطت و اختصرت فسالني بعض  
الاخوان ان يخص له المهم من ذاك واجبته الي سؤاله رجاء الاندراج في  
تلك المسالك الخ \*

2. A short tract by the celebrated *Jalāladdīn as-Suyūfī* (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Alī, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain, the grandsons of the Prophet, to be called *Sharīf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي و كفي و سلام على عباده الذين  
اصطفى ..... علي بن ابي طالب رضي الله عنه رزن من الاولاد المذكور  
احد وعشرين و من الاناث ثمانى عشرة على خلاف في ذلك الخ \*

For other copies of this second tract see Berlin, No. 9401; Paris, No. 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Hâj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

foll. 14; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{3} \times 4$ .

التبيين لاسماء المدلسين

AT-TABYÎN LIASMÂ' AL-  
MUDALLISÎN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable Shaiḫs, but have omitted to mention the names of the inferior Shaiḫs, from whom they actually received those traditions.

Author: Burhānaddin Abū'l-Wafâ Ibrâhîm bin Muḥammad bin Khalil al-Ḥalabî ash-Shāfi'î خليل بن محمد بن ابراهيم بن الوفا ابراهيم بن محمد بن خليل الحلبى الشافعى. He is also called العجمي i.e., the grandson of Ibn al-'Ajamî, because his mother belonged to the Al-'Ajamî family of Ḥalab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Ḥalab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurân by heart. Thence they returned to Ḥalab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Naṣīraddīn at-Tawāshī. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadīṣ, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Ḥalab on the 26th Shawwāl, A.H. 841 = A.D. 1438. See Mu'tjam of Ibn Fahd, fol. 7<sup>b</sup>; and Al-Qabas al-Hāwī, vol. i, fol. 19<sup>b</sup>.

Beginning :—

الحمد لله رب العالمين والعافية للمتقين... أما بعد فهذا تعليق في أسماء المدرسين كذات قد جمعتها فديما في سنة اثنتين وسبعين وسبع مئة

فى تعليق لى علي سىر ابى الفتح اليعمرى ثم فى تعليق لى على صحب  
البخارى ثم ابى نقلتهم الى هذا المؤلف المقدر اليهم \*

The notices are arranged in alphabetical order. beginning with  
الراهم بن محمد بن ابى يحيى الاسلمي .

For other copies see Berlin. No. 9946; and Bodl. vol. ii, No.  
379. See also Hāj. Khal., vol. ii. p. 188; and Brock., vol. ii. p. 67.

Written in hasty Naskh. Not dated. Probably. 18th century.

### No. 715.

fol. 35; lines 10; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $3\frac{1}{4} \times 2\frac{1}{4}$ .

### تذكرة الطالب

### TADKIRAT AT-ṬĀLIB.

A rare work by the same author, containing short biographical  
notices of the *Mukḥadramīn*, or those traditionists who, though they  
lived in the time of the Prophet, did not see him or embraced Islām  
after his death.

Beginning:—

الحمد لله المتوحد بكبريائه المفضل بآلانه ... و بعد فهذا كتاب  
مختصر فى من هو مختصر اوقيل انه مختصر النجم \*

Cf. Hāj. Khal., vol. ii, p. 263, where the work is given its  
full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مختصر.

In his preface, the author tells us that the present work is the  
first of its kind, no other work exclusively devoted to accounts of the  
*Mukḥadramīn* traditionists being extant in his time. He further  
states that, as regards the notices of 42 of the *Mukḥadramīn*, he col-  
lected the materials from the works of Muslim bin al-Hajjāj (*d.* A.H.  
261 = A.D. 875), Abū 'Amr bin as-Ṣalāh (*d.* A.H. 643 = A.D. 1245) and  
'Abdarrahīm bin Ḥusain al-Īrāqī (*d.* A.H. 806 = A.D. 1404). These  
notices are distinguished by the following abbreviations, viz., م for  
Muslim, ع for Ibn as-Ṣalāh, and ع for Al-Īrāqī. The materials for  
the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الا حنن بن  
مس and ends with نسر بن عمرو. It is followed by additional  
chapters, containing *Kunyah*, patronymics, and names of female  
traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 818 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muḥammad bin 'Umar bin Khidr (*d.* A.H. 873 = A.D. 1468), at Ḥalab, in A.H. 838 = A.D. 1434.

Clearly written in Naskh. Dated, A.H. 1290 = A.D. 1873.

Scribe: أحمد بن محمد صبغة الله.

Some additional notices of *Mukḥadramin*, mostly extracted from the *Taqrib at-Tahdib* of Ibn Ḥajar al-Asqalānī (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makki (*d.* A.H. 885 = A.D. 1480), and was written in the author's own hand on the copy from which our MS. was transcribed.

### No. 716.

fol. 15; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

الاغتباط بسن رمي بالاختلاط

## AL-IGTIBÂṬ BIMAN RUMIYA BI'L- IKHTILÂṬ.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Ḥadīṣ.

Beginning:—

الحمد لله رب العالمين و العافية للمنفين ... اما بعد فهذا كتاب جمعته

على حروف المعجم في معرفة من خلط في عمره من الثقات وغيرهم الخ \*

The notices are arranged in alphabetical order, beginning with سكرة بنت عبد الله and ending with انا بن جمعة. Cf. Berlin, No. 9947. See also Hāj. Khal., vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Ḥalab on the 2nd Jumādā I, A.H. 818 = A.D. 1415.

Written in hasty Naskh. Not dated. Probably, 18th century.

## No. 717.

fol. 233; lines 33; size  $11\frac{1}{2} \times 8\frac{1}{2}$ :  $9\frac{1}{4} \times 5\frac{1}{4}$ .

الاعانة في تمييز الصحابة

AL-İŞÂBAH FÎ TAMYÎZ  
AŞ-ŞAHÂBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Shihâbaddîn Aḥmad bin ‘Alî bin Muḥammad, called Ibn Ḥajar al-‘Asqalânî *شهاب الدين أحمد بن علي بن محمد الشهرستاني حجر العسقلاني* (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

## Vol. I.

Beginning:—

الحمد لله الذي احصي كل شيء عددا الن \*

The work has been described in Berlin, No. 9948. For other copies see Nûr ‘Uṣmâniyah, Nos. 660–670; Ḥamîdiyyah, No. 206; Ayâ Şûfiyah, Nos. 2955–2959; Köpr., No. 245; Waliaddin. No. 479.

The present volume breaks off abruptly in the middle of the account of *زاهر بن الاسود*.

A seal bearing the inscription *ابو الفضل ناصر الدين محمد اجمل محمدي* is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856–1873.

## No. 718.

fol. 128; lines and size same as above.

The Same.

## Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of *زاهر بن الاسود* and ending with that of *عالم بن عمرو*.

## No. 719.

fol. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قبصة بن وقاص الاسلمي.

Foll. 8, 10 and 196 are seriously damaged.

## No. 720.

fol. 224: lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with قبصة and breaking off abruptly in the middle of the account of يوسف الانصاري

## No. 721.

fol. 201; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الانصاري. The alphabetical series of proper names ends on fol. 1<sup>a</sup>, and is followed by a chapter containing *Kunyah*, beginning with ابو امية الغزاري and ending with ام يحيى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

## No. 722.

fol. 294: lines 31; size  $11 \times 6\frac{1}{2}$ :  $8 \times 4\frac{1}{3}$ .

The Same.

## Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراء.

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddin Abû'n-Naṣr Qāyitbā'ī al-Maḥmûdī, as a religious endowment, to the Madrasah of *Bābassalām*, a well-known gate of the holy mosque of Mecca. Qāyitbā'ī al-Maḥmûdī (A.H. 873-901 = A.D. 1468-1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hijāz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See *Tārikh Ibn Iyās*, fol. 75<sup>b</sup>-232<sup>b</sup>; *Risālah* by Abdalbāsīt, fol. 12<sup>b</sup>-13<sup>a</sup>; and *Ḥusn al-Muḥāḍarah*, fol. 345<sup>a</sup>.

## No. 723.

fol. 293; lines 31; size  $11\frac{1}{2} \times 7\frac{1}{2}$ :  $9\frac{1}{4} \times 5\frac{1}{4}$ .

The Same.

## Vol. IV.

The fourth and last volume of the same work, from حرف الواو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated المسمات, but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

و هو آخر ما وجدته بخط شيخ الاسلام حافظ العصر ابي الفضل ابن حجر العسقلاني امير المؤمنين في الحديث مصنف الكتاب تغمده الله بالرحمة و الرضوان و اسكنه فسيح الجنان و قد بقي عليه المبهمات و قد قص منها كثيرا لكنني لم اظفر به الي الآن و عسي ان ظفر به ان شاء الله تعالى و قد نمقت الكتاب جميعه في مدة يسيرة جدامن خط مؤلفه \*

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabi' II, A.H. 1118 = A.D. 1706.

### No. 724.

fol. 256 ; lines 27 ; size  $9\frac{1}{3} \times 6\frac{1}{2}$  ;  $7 \times 4\frac{1}{3}$ .

تبصير المنتبه بتكوير المشتبه

## TABŞÎR AL-MUNTABIH BITAHRÎR AL-MUSHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Hajar al-'Asqalanî.

Several folios are wanting at the beginning. The MS. opens with the account of *بنة بنت ابي العاص زوج عبد الوهاب الثقفي*.

The work is an improved and enlarged edition of *Al-Mushtabih* of Ad-Dahabî (No. 709 above). According to the following colophon, the work was completed on the 17th Jumâdâ I. A.H. 816 = A.D. 1413:—

فرغ منه ملخصه و مہذبہ الفقیر احمد بن علي بن محمد بن محمد العسقلانی الشہیر بابن حجر في مدة آخرها سبع عشر جمادي الاولى سنة ست عشرة و ثمان مائة \*

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also Āṣafiyyah, p. 774; Hāj. Khal., vol ii, p. 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Aḥmad bin 'Abdarrahmān bin Sulaimān al-Juhani, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasal-Hāwî, vol. i, fol. 39<sup>b</sup>.



Written in Naskḥ, with marginal notes and emendations. Dated the 1st Rabi' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

### No. 725.

fol. 50; lines 24; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter : حرف الصاد المهملة .

Beginning :—

الحمد لله جامع الناس ليوم لا ريب فيه النخ \*

Written in Arabian Naskḥ. Foll. 47-50 are supplied in a later hand. Not dated. Apparently, 19th century.

### No. 726.

fol. 13; lines 25: size  $7\frac{1}{4} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

المرحمة الغيثية بالترجمة الليثية

## AL-MARḤAMAT AL-ĠAIṢĪYAH BI'T-TARJAMAT AL-LAIṢĪYAH.

Life of Imâm Abû'l-Ḥâris Laiṣ bin Sa'd al-Fahmî al-Fârîsî, with a collection of traditions narrated by him and called عوالي الحديث.

By the same Ibn Ḥajar al-'Asqalânî.

Beginning :—

الحمد لله الذي فضل بعض خلقه على بعض درجات .....  
 اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار فقيه الديار  
 المصرية ابي الحارث الليث بن سعد و شيئا من عوالي حديثه تذكرة لعهده  
 و تبصرة لمن يخفى عليه حال من قبله النخ \*

Laiṣ bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Isfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (d. A.H. 117 = A.D. 735), Zuhri (d. A.H. 124 = A.D. 742), 'Atâ

bin Abî Rabâh (*d.* A.H. 114 = A.D. 732) and other eminent traditionists of Hijâz. He also travelled to 'Irâq, and heard traditions narrated by Hishâm bin 'Urwah (*d.* A.H. 146 = A.D. 763). Laiṣ bin Sa'd studied Ḥadiṣ under not less than fifty Tâbi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shâfi'i said of him: "Laiṣ bin Sa'd was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dînâr*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bân, A.H. 175 = A.D. 791. For accounts of his life see Ḥusn al-Muḥâḍarah, fol. 138<sup>b</sup>; Taḍkirat al-Ḥuffâz, vol. i, p. 202; Al-Ansâb by As-Sam'ânî, fol. 434<sup>b</sup>; Al-Ikmâl, fol. 180<sup>b</sup>; Al-Muḡnî, fol. 84<sup>b</sup>; Al-Kâshif, fol. 113<sup>b</sup>; and Ibn Kḥallikân (De Slane's translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Hâj. Kḥal., vol. v, p. 491.

Written in Naskḥ, with occasional rubrics.

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiṣ, as stated in the following note in the margin of the last folio:—

بلغ مقابلته عند ضريح الامام الليث

No. 727.

fol. 309; lines 27; size  $10\frac{1}{4} \times 6\frac{1}{2}$ ;  $7\frac{1}{3} \times 4\frac{1}{4}$ .

المعجم

## AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author: Najmaddin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makki al-Aṣari ash-Shâfi'i نجم الدين عمر بن محمد بن محمد بن فهد المكي الاثري الشافعي. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurân by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqiaddin Muḥammad (*d.* A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

ists and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or *Shaiḥs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīaddin Muḥammad bin Aḥmad al-Fāṣī (*d.* A.H. 832 = A.D. 1429), entitled *العقد الثمين في تاريخ البلد الامين*. He died on Friday, the 7th Ramaḍān, A.H. 885 = A.D. 1480. For his life see *Al-Qabas al-Hawī*, vol. ii, fol. 9<sup>b</sup>.

Some folios are wanting at the beginning. The present copy opens abruptly with the words: *و نفقه بالبدر محمود العجلوني و اخذ عن خاله* *ابراهم بن بونس بن حسن بن علي*. which are immediately followed by the life of *ابراهم بن بونس بن حسن بن علي*. It ends with the life of *ابراهم بن بونس بن حسن بن علي*.

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'aziz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkī (*d.* A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end:—

وقد انتهي الغرض مما اردت جمعه من مشايخي الذين سمعت منهم  
اولا جزو لي الرواية عذهم ..... و كان الفراغ من تسويد ذلك في اخر يوم  
الخميس حادي عشر شوال سنة احدى و ستين و ثمان مائة بمقرنا بمكة  
المشرفة تجلا الكعبة المعظمة ..... و كان الفراغ من هذه النسخة المباركة  
في يوم الخميس التاسع عشر ربيع الثاني سنة ست و تسعمائة بمقرنا  
بمكة المشرفة و كتبه ابن مؤلفه الفقير الى لطف الله و مولاه ابو الخير و  
ابو فارس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن  
محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي الشافعي \*

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Fol. 306<sup>a</sup>–309<sup>b</sup> contain a list of the *Sanad*, which were granted to our author by his *Shaiḥs*.

Written in fair Naskh, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305<sup>b</sup>, Muḥammad bin 'Abdallāh bin Ḥumaid al-Ḥanbalī (*d.* A.H. 1295 = A.D. 1878) tells us that, in A.H. 1285 = A.D. 1868, he extracted considerable material from this book for his work, entitled *السبع الويلة علي ضرائح العنابلة* (No. 785 below).

## No. 728.

fol. 8 ; lines 23 ; size  $7 \times 5\frac{1}{4}$  ;  $5 \times 2\frac{1}{2}$ .

الإلحاقات

## AL-ILHÂQÂT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 885=A.D. 1480) by different *Shaikhs*. Each *Sanad* is followed by a list of the names of those scholars, from whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with *زيد بن غيث العجلوني*.

We learn from *Al-Qabas al-Hâwî*, vol. ii, fol. 11<sup>a</sup>, that 'Umar bin Fahd had collected his *Sanad* in book-form ; and it is probable that the present tract is a supplement to that collection, as the word *الإلحاقات* suggests.

The present copy was transcribed at Mecca by Aḥmad bin . . . . bin 'Abdallah al-Aṣari, in A.H. 899=A.D. 1493, as stated in the following colophon :—

فرغ نقلا و ترتيبا لغالب هذه الإلحاقات العبد الفقير الى رحمة الله  
الغني احمد بن ..... بن عبد الله الاثري بمكة المشرفة بصفحة ابي قبيس  
في ربيع الاول سنة ٨٩٩ احسن الله ختامها \*

Written in bad Naskh.

In a note written in a different hand in the margin of fol. 1<sup>a</sup>, the tract is wrongly described as a table of contents of the biographical work, entitled *الضوء اللامع في القرن التاسع*.

## No. 729.

fol. 45 ; lines 17 ; size  $7 \times 5$  ;  $5 \times 4$ .

[ اسماء الرجال ]

## [ASMÂ' AR-RIJÂL.]

A list of the names, arranged in alphabetical order, of the *Shaikhs* from whom the following traditionists got permission to narrate Ḥadîṣ :—

1. Raḍiaddin Ibrāhīm bin Muḥammad at-Ṭabarī (*d.* A.H. 722 = A.D. 1322. See *Ad-Durar al-Kāminah*, vol. i, fol. 15<sup>b</sup>).
2. Ṣalāḥaddin Muḥammad bin Abi 'Umar al-Maqdisī (*d.* A.H. 780 = A.D. 1378. See *Ad-Durar al-Kāminah*, vol. ii, fol. 98<sup>b</sup>).
3. 'Ā'ishah bint Muḥammad bin 'Abd alhādī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 97<sup>a</sup>).
4. Ruqaiyah bint Yaḥyā bin 'Abdassalām (*d.* A.H. 815 = A.D. 1412. See *Al-Mu'jam*, by Ibn Fahd, fol. 85<sup>a</sup>).
5. Abū't-Ṭāhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See *Al-Qabas al-Hāwī*, vol. ii, fol. 104<sup>b</sup>).
6. Al-Jamāl 'Abdallāh bin 'Alī al-Qalānisī (*d.* A.H. 817 = A.D. 1414. See *As-Suḥub al-Wābilah*, fol. 80<sup>a</sup>).
- \*7. 'Abdarrahmān bin Muḥammad bin Ṭūlūbgā bin 'Abdallāh as-Saifi (*d.* A.H. 825 = A.D. 1422. See *Al-Mu'jam*, by Ibn Fahd, fol. 111<sup>b</sup>).
8. Muḥammad bin Abī Bakr, called Ibn Jamā'ah (*d.* A.H. 819 = A.D. 1416. See *Al-Qabas al-Hāwī*, vol. ii, fol. 49<sup>b</sup>).
9. Abū Bakr bin al-Ḥusain al-Marāgī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 61<sup>a</sup>).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddin Abū'l Khair Muḥammad bin 'Abdarrahmān as-Sakhāwī (*d.* A.H. 902 = A.D. 1497):—

اما بعد فقد قرأت بخط المحدث شمس الدين السخاوي ما صورته -  
و بعد فهذا حرز ثبت فيه اسماء جماعة اجازوا للرضي الطبري و الصلاح  
ابن ابي عمرو و عايشة ابنة ابن عبد الهادي و رقية ابنة يحيى بن عبد السلام  
المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الكنبلي سبط  
القلانسي و عبد الرحمن بن محمد بن طولوبغا و العلامة العز محمد بن  
ابى بكر ابن جماعة و العلامة الزين ابي بكر بن الحسين المراني غير  
ملتزم الاستيعاب و لا ان بعضهم لم يسمع علي بعضهم \*

The names of the *Shaikhs*, contained in this alphabetical list, begin with Ibrāhīm bin Aḥmad, called Ibn Aminaddawlah, and end with Yūsuf bin Mu'ammār, called Ibn al-Fākhir.

Fol. 45<sup>a</sup> contains another short list, compiled by Muḥammad bin Aḥmad bin 'Alī al-Fāsi (*d.* A.H. 832 = A.D. 1429), of the names of the *Shaikhs*, who granted permission for transmitting Ḥadīṣ to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29-32 have been rendered illegible. Not dated. Probably, 16th century.

No. 730.

foll. 156; lines 21; size  $9 \times 7\frac{1}{2}$ ;  $7 \times 4$ .

اسماء الرجال

ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled جامع الصحاح, also known as مجمع بحار الانوار في غرائب التنزيل و لطائف الاخبار, a well-known dictionary of the rare words used in the Qurân and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muḥammad bin Tāhīr aṣ-Ṣiddiqī al-Fattānī (*d.* A.H. 986=A.D. 1578), and entitled اسماء رجال جامع الصحاح — هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها الشيخ محمد [بن] طاهر الفتنى مؤلف كتاب جامع البحار \*

Though the biographers of Muḥammad bin Tāhīr al-Fattānī do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (مجمع البحار), to which he refers on fol. 195<sup>b</sup> in the following terms:—

و قد ذكرنا ذلك في خاتمة مجمع البحار

Besides this, in the preface, he praises his teacher, Shaikh 'Alī bin Ḥusāmaddin al-Muttaqī (*d.* A.H. 975=A.D. 1567); and we know from the Akhbār al-Akhyār (p. 322) that no work of Al-Fattānī is without a eulogy of this teacher. For the life of Al-Fattānī see Lib. Cat., vol. v, part ii, No. 315.

Beginning:—

نحمدك اللهم ان رفعت اعلام هذا الدين الحنيفي على كواهل  
أئمة السنة الغراء النج \*

In the preface, the author tells us that it was while he was studying Ḥadīṣ under Shaikh 'Alī al-Muttaqī that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication; but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See *Akhbâr al-Akhyâr*, p. 322; *Subḥat al-Marjân*, p. 43; *Ithâf an-Nubalâ*, p. 397; *Ma'âşir al-Kirâm*, fol. 85<sup>b</sup>; *Ḥadâ'iq at-Ḥanafiyah*, p. 385; and *An-Nûr as-Sâfir*, fol. 183<sup>b</sup>.

The work is arranged in three *Faṣl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Faṣl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشرة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair *Naskh*, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmân bin Muḥammad Aslam al-Ḥanafî, a former owner of the MS., tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akhbâr al-Akhyâr*.

### No. 73<sup>I</sup>.

fol. 120; lines 19; size  $8\frac{1}{2} \times 6$ ;  $5 \times 3\frac{1}{2}$ .

المغني في أسماء الرجال

### AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices.

Beginning :—

الحمد لله الذي فضل بذي آدم بتعليم الاسماء النخ \*

The work is arranged alphabetically; and under each letter. following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs. the well-known four Sunnite Imâms, and the authors of the six canonical books of Hadîs.

For other copies of the work see Âṣafiyyah, p. 788; and Bûhâr.  
No. 242.

Written in fair Naskh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription *أبو المكارم عفي عنه*, dated A.H. 1197 = A.D. 1783. is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891.

No. 732.

foll. 243; lines 25; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

## الاکمال فی اسماء الرجال

AL IKMÂL FÎ ÂSMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrizî (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Masâbîh*.

Author: Abdalḥaqq bin Saifaddin ad-Dihlawī سيف بن سفيان الدين الديهلي (d. A.H. 1052=A.D. 1642). For his life see Lib. Cat., vol. vi, No. 490.

Beginning :—

الحمد لله الذي بعث محمدا صلي الله عليه وسلم الى كافة الناس النعم \*

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Maṣābîh*, entitled *لمعات التقييم في شرح مشكوة المصابيح*.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins



on fol. 30<sup>b</sup> with *ابو اللحم* and ends on fol. 220<sup>a</sup> with *بسيرة*. It is followed by a supplement, designated *تذييل في اصحاب الكتب*, containing notices of some eminent scholars, beginning with *امام مالك بن* *ابو جعفر احمد بن محمد بن سلامة الطحاوي* and ending with *انس*.

The work is not mentioned in any catalogue; but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297 = A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe: *أخا محمد هادي بن آغا كلب علي*.

### No. 733.

fol. 28; lines 21; size 9 × 6; 6 × 4.

(A MS. containing two separate works, bound together.)

fol. 1<sup>b</sup>—15<sup>b</sup>.

I.

[رسالة في رجال الصحيحين]

[RISÂLAH FÎ RIJÂL AŞ-ŞAḤÎḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ..... باب اسماء الصحابة  
الذين اخرج عنهم في الصحيحين النج \*

The author, who does not reveal his name, completed the work in Jumâdâ I, A.H. 1048 = A.D. 1638, according to the following statement at the end:—

وقع الاتمام في اوائل جمادي الاول سنة ١٠٤٨

Written in fair Naskh, with occasional rubrics.

fol. 16<sup>a</sup>—28<sup>b</sup>.

II.

طبقات الرواة ومناديق الحكاة

ṬABAQÂT AR-RUWÂT WA  
ŞANÂDÎQ AL-ḤUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author: Muṣṭafā bin Ḥamzah bin Ibrāhīm بن حمزة بن مصطفى  
ابراهيم.

Beginning:—

الحمد لله رب العالمين ..... باب عدد الاحاديث المروية عن رسول  
الله صلى الله عليه وسلم بعيد عن الامكان حصرة غير ان جماعة من اهل  
العلم بالغوا في تتبعها و حصروا ما امكدهم الخ \*

The work consists of several *Bāb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of Ḥadīṣ. Only those companions are omitted (380, in all) who narrated but a single Ḥadīṣ, as the author tells us in the following concluding lines:—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و نيفا  
شخصا لكن تركتها خوفا من الاطالة و الملل \*

In the colophon, we are told that the present work is an extract from the *Talqih* of Ibn al-Jawzī (*d.* A.H. 597 = A.D. 1200):—

هذه منقولة من كتاب التلقيح للشيخ الامام العالم العلامة جمال الدين  
ابي الفرج عبدالرحمن بن علي بن محمد بن الجوزي \*

Both the above tracts are written in the same hand

### No. 734.

foll. 30; lines 25; size  $8\frac{1}{4} \times 6$ ;  $6 \times 4$ .

منتخب الاسانيد

## MUNTAKHAB AL-ASÂNĪD.

In this work the author, 'Īsā al-Ja'fari, gives a list of the numerous books which his Shaikh, Shamsaddin Abū 'Abdallāh Muḥammad bin 'Alā'addin al-Bābili al-Qāhiri ash-Shāfi'i (*d.* A.H. 1077 = A.D. 1666; see *Khulāṣat al-Aṣar*, vol. iv, p. 39), read under his various teachers, together with their *Isnād* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد  
في وصل المصنفات والاجراء والمسانيد

Beginning :—

وصلى الله على سيدنا محمد و آله و صحبه و سلم - نحمدك  
 اللهم يا من وصل من انقطع اليه فاتصل سنده بالعروة الوثقى ..... و بعد فام  
 تزل سنة الاسناد في هذه الامة يمطي الي غرائبها غوارب الاغتراب الخ \*

The author, whose full name is Abû Maktûm 'Îsâ bin Muḥammad bin Muḥammad bin Aḥmad bin 'Âmir al-Maġribî al-Ja'farî <sup>ابو مكنوم</sup> <sup>عيسى بن محمد بن محمد بن احمد بن علي المغربي الجعفوري</sup> was born at Zawâwah (in Morocco). He travelled to Algeria, where he studied under Abû's-Salâḥ 'Alî bin 'Abdalwâhid al-Anṣârî (*d.* A.H. 1057 = A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062 = A.D. 1652. he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdiyyah monastery until the end of A.H. 1063 = A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Aḥmad al-Kḥafâjî (*d.* A.H. 1069 = A.D. 1659). Muḥammad a-sh-Shawbarî (*d.* A.H. 1069 = A.D. 1659). Asl - Shabramallisi (*d.* A.H. 1087 = A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harâm*. Besides the present work, he wrote *مقالب الاسانيد*, a treatise containing biographical notices of his Mâlikî Shaikhs. He died at Mecca in A.H. 1080 = A.D. 1669. See *Khulāṣat al-Aṣar*, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070 = A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddin al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said Shaikh.

Written in fair Naskh.

Not dated. Probably, 18th century.

## No. 735.

fol. 47; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

الفوائد الدراي

## AL-FAWÂ'ID AD-DARÂRÎ.

Life of Abû 'Abdallah Muḥammad bin Isma'il al-Ju'fî al-Bukhârî (*d.* A.H. 256=A.D. 870), with a bibliographical account of his works.

Author: Isma'il bin Muḥammad bin 'Abd alhâdî bin 'Abdalḡani al-Jarrâhî ash-Shâfi'î al-Ijlawnî بن محمد بن عبدالحادي بن عبدالغني الجراحي الشافعي العجلوني. He was born at Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalḡani an-Nâbulusî (*d.* A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Ḥanbalî (*d.* A.H. 1126=A.D. 1714), Aḥmad al-Ġazzî (*d.* A.H. 1143=A.D. 1731), 'Abdallâh al-Ijlawnî (*d.* A.H. 1112=A.D. 1700), Yûnus al-Miṣrî (*d.* A.H. 1120=A.D. 1708) and 'Abdarrahîm al-Kâbulî (*d.* A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Ḥadîṣ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muḥarram, A.H. 1162=A.D. 1748. See *Silk ad-Durar*, vol. i, pp. 259-272; and *Tâj at-Tabaqât*, vol. xii, part ii, fol. 373<sup>v</sup>.

Beginning:—

الحمد لله العالم بجميع الاشياء جملة و تفصيلا النخ \*

The work is divided into four chapters, as follows:—

Fol. 1<sup>b</sup>. الباب الاول في بيان مولد الامام البخاري و بدء امره و نشأته وفي بيان نسبه \*

Fol. 9<sup>a</sup>. الباب الثاني في بيان رحلته الواسعة لاخذ العلم من الاقطار الشاسعة و بيان شيوخه \*

Fol. 17<sup>b</sup>. الباب الثالث في ما ورد في اهل الحديث و منهم البخاري.

Fol. 23<sup>a</sup>. الباب الرابع في بيان تصانيفه المفددة

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23<sup>a</sup>:—

بلغ مقابلة و قراءة على مؤلفه حفظه الله تعالى اولا و ثانيا و ثالثا \*

## No. 736.

foll. 10; lines 13-15; size 9 × 5; 6 × 4.

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FÎ ASMÂ'  
AHLI BADR.

A versified tract. containing the names of those companions of the Prophet who took part in the battle of Badr.

Author: Aḥmad bin 'Alī al-Uṣmānī al-Manīnī العثماني المنبني. He was born at Manin on the 12th Muḥarram, A.H. 1089 = A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adiliyah, Sulaimāniyah and As-Samisāṭiyyah. Subsequently, he held the post of Qāḍi at Qārā, and then the post of Khatīb in the Umawī Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135:—

فتح القريب شرح النموذج اللبيب; النموذج اللبيب في خصائص العبيب;  
القول المرغوب; النسب السحرية في مدح خير البرية: شرح رسالة قاسم بن قطلوبغا;  
بلغة المحتاج في مناسك الحاج; القول الموجز في حل الملغز; فتح المنان; العقد المنظم;  
اضاءة الدراوي في شرح; الفوائد السنية في الفوائد النحوية; مطلع النبويين;  
البخاري (left incomplete).

He died on the 19th Jumādā II, A.H. 1172 = A.D. 1759. See Silk ad-Durar, vol. i, p. 133; and Tāj at-Tabaqāt, vol. xii. part ii, fol. 114<sup>b</sup>

Beginning:—

يقول احمد ابو العباس من بالمنيني شاع بين الناس

The tract concludes thus:—

والحمد لله علي التوفيق لجمع هذه علي التحقيق

Written in fair Naskh. Not dated. Probably, 19th century.

## No. 737.

foll. 15; lines 17; size  $9 \times 5\frac{1}{3}$ ;  $6\frac{1}{2} \times 3\frac{1}{3}$ .

## حباب الاحباب

## ḤIBÂB AL-AḤBÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from الاستيعاب في معرفة الاصحاب (No. 692 above), beginning with ابو بكر عبدالله بن ابي قحافة and ending with يوسف بن عبد الله بن سلام.

Author: Muḥammad Abû Bakr bin 'Abdarrahmân محمد ابو بكر. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الانسان و خصهم ببدايع الايادي و روايع  
الحسان النخ \*

Written in ordinary Naskh. Not dated; 19th century.

## SHÎ'AH TRADITIONISTS.

## No. 738.

foll. 210; lines 15; size  $10\frac{1}{3} \times 7$ ;  $8 \times 4$ .

## كتاب الرجال

## KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shî'ah traditionists, edited and re-arranged in strict alphabetical order by Muḥammad Taqî al-Khâdim al-Anṣârî.

Author: Abû'l-'Abbâs Aḥmad bin 'Alî bin Aḥmad bin al-'Abbâs-an-Nafjâshî ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great *Shi'ah* traditionist, who was born in A.H. 372=A.D. 983, and died at *Matrâbâd* in A.H. 450=A.D. 1058. See *Khulâṣat al-Aqwâl*, fol. 13<sup>b</sup>; *Naqd ar-Rijâl*, fol. 19<sup>a</sup>; *Manhaj al-Maqâl*, fol. 25<sup>a</sup>; *Muntaha'l-Maqâl*, fol. 25<sup>b</sup>; *Nadd al-Idâh*, p. 32.

The editor's preface begins:—

الحمد لله على ما وهب ..... انا العبد ابن ابي المعاني محمد  
تقي الخادم الانصاري مع تضييع متاعي و انخفاص شراعي و قصوراي  
تغوصت في لجة بحر الفياشي مارأيت لتحصيل المرام احسن من النجاشي  
فرتبته على ترتيب حروف الهجاء ليسرع في حصوله النخ \*

The work begins:—

الحمد لله رب العالمين و صلواته على سيدنا محمد النبى و اهل بيته  
الطاهرين النخ \*

The author, in a short preface, tells us that when he came to know that some opponents of the *Shi'ah* sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with *Shi'ah* traditionists and authors, with an enumeration of their works as far as he could trace them.

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Ali have been placed first. The alphabetical series of proper names begins on fol. 5<sup>a</sup> with آدم بن and ends on fol. 207<sup>a</sup> with بسين الضرب; and it is followed by *Kunyah* beginning with ابوعبي المكنوف and ending with ابوايوب الانباري.

For another copy of the work see *Âṣafiya*, p. 780. See also *Kaṣṣf al-Hujub*, fol. 116<sup>b</sup>.

Written in Naskh, with a few marginal notes and emendations. The headings are in red. Fol. 98<sup>b</sup> is blank.

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوي.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

## No. 739.

fol. 96; lines 23; size  $10\frac{1}{3} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{4}$ .

خلاصة الاقوال في معرفة الرجال

**KHULĀṢAT AL-AQWĀL FĪ MA'RIFAT  
AR-RIJĀL.**

A short biographical dictionary of the Shi'ah traditionists.

Author: Jamāladdīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī جمال الدين حسن بن يوسف بن علي بن المطهر العلي.

The author, Al-Hillī, a great Shi'ah jurist, was born on the 19th Ramaḍān, A.H. 648=A.D. 1250. In the present work, on foll. 15<sup>a</sup>-16<sup>a</sup>, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the Majālis al-Mū'minīn, p. 276, he ably and successfully represented the Shi'ah sect in a religious debate which took place before Sultān Muḥammad Khudā Bandah Ūljā'itū, the King of Persia (A.H. 693-706=A.D. 1294-1307); who, as a result of his arguments, proclaimed himself a Shi'ah. Our author died on the 21st Muḥarram, A.H. 726=A.D. 1325. See Muntahā'l-Maqāl, fol. 73<sup>b</sup>; Naqd ar-Rijāl, fol. 61<sup>a</sup>; Manhaj al-Maqāl, fol. 92<sup>a</sup>; Ḥabīb as-Siyar, vol. iii, p. 112; and Majālis al-Mū'minīn, p. 276.

Beginning:—

الحمد لله مرشد تباده الى سبيل السداد و هاديهم الى طريق النفع

في المعاش و المعاد النج \*

The author tells us in the preface that numerous biographical works had been written, dealing with the Shi'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled كشف المقال في معرفة الرجال.

The work is divided into two *Qism* and a *Khātimah*. The first *Qism* (fol. 1<sup>b</sup>-63<sup>a</sup>) deals with reliable, and the second (fol. 64<sup>b</sup>-89<sup>a</sup>) with unreliable traditionists. The *Khātimah* is subdivided into eight sections, termed فائده.



For other copies of the work see Berlin, No. 9926; Bûhâr, No. 277; and Paris, No. 1108. See also *Kashf al-Hujub*, fol. 56<sup>a</sup>; and Brock., vol. ii, p. 164.

Written in fair Naskh. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Hâjî Naṣrâ, as stated in the following note at the end:—

كتب اكثر حواشيه على طريق الاستعجال العبد المذنب الراجي الى  
رحمة ربه الغني ابو الحسن محمد بن المستغني عفي عنهما في بلدة  
لاهور من نسخة الفاضل التقي النقي حاجي نصرا سلمه الله في ٢ ربيع  
الاول سنة ١٠٢٣ \*

Scribe: محمد امين المستغني.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten.

#### No. 740.

fol. 174; lines 19; size  $8\frac{1}{3} \times 5$ ;  $6 \times 4$ .

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll. 36 and 37 have been misplaced after foll. 32 and 40, respectively.

Written in *Nim-Shikastah*, with a few marginal notes. Dated, A.H. 1126=1714.

Scribe: جلال الدين محمد.

#### No. 741.

fol. 257; lines 12; size  $7\frac{1}{3} \times 6$ ;  $5 \times 3$ .

تلخيص الاقوال في تحقيق الرجال

### TALKHÎŞ AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists.

Author: Mîrzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astrâbâdî  
میرزا محمد بن علي بن ابراهيم الاسترآبادی. He died at Mecca in A.H.

1028=A.D. 1619. For his life see *Naqd ar-Riḡāl*, fol. 202<sup>a</sup>; and *Khulāṣat al-Aṣar*, vol. iv, p. 46.

Beginning:—

الحمد لله على عباده الذين اصطفى اما بعد فهذا كتاب تلخيص  
الاقوال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف  
المعجم مراعيًا للاول ثم الثاني وهكذا النجم \*

The work has been fully described in *Br. Mus. Suppl.*, No. 634. See also *India Office*, No. 716; *Āṣafiyaḥ*, p. 776; *Brock.*, vol. ii, p. 385; and *Kashf al-Hujub*, fol. 39<sup>a</sup>.

Written in elegant *Naskḥ*, with a few marginal notes. The headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand. Fol. 251-253 have been placed upside down.

Two seals bearing the inscription *سيد محمد عباس موسوي*, dated A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning.

### No. 742.

fol. 392; lines 25; size 11½ × 7; 8 × 4.

## منهج المقال في تحقيق احوال الرجال MANHAJ AL-MAQÂL FÎ TAḤQÎQ AḤWÂL AR-RIJÂL.

Another biographical dictionary of the *Shi'ah* traditionists, compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعالي في عز جلاله عن الاشياء و الغفائر النجم \*

The work is also called *منهج الاقوال في تحقيق احوال الرجال*. See *Kashf al-Hujub*, fol. 130<sup>a</sup>. The work has been fully described in *Br. Mus. Suppl.*, No. 635. See also *Râmpûr*, p. 139; and *Brock.*, vol. ii, p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D. 1634. Written in good minute *Naskḥ*, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262<sup>a</sup> is blank.

Scribe: اسمعيل بن سالم النجفي.

## No. 743.

fol. 260; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

## نقد الرجال

## NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists.

Author: Muṣṭafâ bin al-Ḥusain at-Tafrîṣhî al-Ḥusainî بن مصطفى الحسين التفرشي الحسيني.

The author, At-Tafrîṣhî, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Shaiḫ 'Abdallâh bin al-Ḥusain at-Tustarî (*d.* A.H. 1021=A.D. 1612), a short biographical account of whom is given on fol. 123<sup>a</sup>.

Beginning:—

الحمد لله خالق الليل والنهار العالم بخفيات الضمائر والاسرار الخ \*

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also *Kashf al-Hujub*, fol. 154<sup>a</sup>; and Brock., vol. ii, p. 411.

Written by more than one scribe, in different hands, Naskh and Nasta'liq. In a note at the end, the last *Juz* is said to be written by a certain Ḥasan 'Alî. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hijrah.

Slightly water-stained. Foll. 2-5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muḥammad bin Ḥusain, dated A.H. 1216=A.D. 1801, are found on the first and the last folios.

## No. 744.

fol. 240; lines 32; size  $11\frac{1}{2} \times 8$ ;  $9\frac{1}{2} \times 6$ .

## منتهى المقال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AḤWÂL  
AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order.

Author: Abû 'Alî Muḥammad bin Ismâ'il bin 'Abdaljabbâr bin Sa'daddin al-Karbalâ'î أبو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكريلى. He was born in the month of Dû'l-Hijjah, A.H. 1159 = A.D. 1746, and died at Najaf, in Rabî' I, A.H. 1216 = A.D. 1801. See *Kashf al-Hujub*, fol. 147<sup>b</sup>.

Beginning :—

نحمدك اللهم يا من رفع منازل الرواة النخ

In the preface, the author states that the work is a condensed version of the *Manhaj al-Maqâl* (No. 742 above), and the gloss upon the same by Muḥammad Bâqir bin Muḥammad Akmal Bahbahânî (d. A.H. 1205 = A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word قلت or اقول.

The biographical notices are preceded by five *Muqaddimah*. The first notice is that of آدم ابوالحسن النحاس الكوفي and the last that of بونس بن يعقوب بن قيس ابو الجلاب الدمشقي. Then follow additional chapters, containing *Kunyah*, names beginning with ابن or اخو, *Laqab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khâtimah*, subdivided into 12 *Fawâ'id*.

Written in hasty Naskḥ, with the headings in red. Dated, A.H. 1220 = A.D. 1805.

Scribe: خبر النساء بنت مرحوم حاجي الحرمين علي نقي.

The work was lithographed in Teheran, A.H. 1302.

## SAINTS AND ŞÛFÎS.

No. 745.

fol. 198; lines 17; size 7 × 5; 6 × 4.

بهاجة الاسرار ومعدن الانوار

### BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jilânî (d. A.H. 561 = A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddîn Abû'l-Ḥasan 'Alî bin Yûsuf bin Jarîr ash-Shattānawfî نور الدين ابو الحسن علي بن يوسف بن جرير الشطنوفى. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durar al-Kâminah, vol. ii, fol. 42<sup>b</sup>.

Beginning:—

استفتح باب العون بايدي مكامد الله عز وجل النجم \*

Copies: Berlin, Nos. 10072-6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Ḥāj. K̲hal. vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskh. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الخليلي.

### No. 746.

fol. 307; lines 19; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $5\frac{1}{8} \times 4$ .

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

### No. 747.

fol. 430; lines 17; size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work, fully agreeing with the above. Fol. 25 and 32, which have been misplaced, should follow fol. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated. Probably, 19th century.

Fol. 1-157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size  $5\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

مختصر بهجة الانوار

## MUKHTAṢAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning كتاب المنتخب من بهجة الاسرار في مناقب عرش الصمداني.

The name of the author of this abridgment cannot be traced. Hâj. Khal. vol. ii. p. 71, simply mentions an abridgment of the *Bahjat al-Asrâr*, without giving the name of its author.

Beginning:—

الحمد لله نعمدة و نستعينه و نعوذ بالله من شروء انفسنا..... اما بعد  
فبده جمل من مذاقب الشيخ العارف العالم العامل الرباني عبد القادر  
الكيلاني..... اختصرت بها من كتاب الشيخ الفقيه الامام العالم المقري  
نور الدين ابي الحسن علي بن يوسف بن جابر بن معصود بن فضل  
الشافعي اللخمي عرف بالشطنوف في الدي سماه بهجة الاسرار و معدن  
الانوار النخ \*

The work ends with the following verses:—

تخلق باخلاق الرجال وكن فتى      كانك مملوك لكل صديق  
وكن مثل طعم الماء حلوا [و] باردا      الى الكبد الحرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bijâpûr (A.H. 941-965=A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

foll. 118; lines 19; size  $8\frac{1}{2} \times 9$ ;  $5 \times 3\frac{1}{4}$ .

اختيار الرفيق لطلاب الطريق

IKHTÎYÂR AR-RAFÎQ LI-ṬULLÂB  
AT-ṬARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Ṣufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: *Shihâbaddin Abû'l-'Abbâs Aḥmad bin Salâmah al-Maqdisî* شهاب الدين ابو العباس احمد بن سلامه المقدسي. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the *Khânqâh*; but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the *Khânqâh* of *Sarnâqûs*, where he died in A.H. 769=A.D. 1367. See *Ad-Durar al-Kâminah*, vol. i, fol. 42<sup>b</sup>.

Beginning:—

الحمد لله الذي ابدى انوار معرفته لقلوب العارفين. النيم \*

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., *Hilyat al-Awliyâ'* of Abû *Nuraim al-Isfahânî* (d. A.H. 430=A.D. 1038), the *Sifat as-Safwah* of Ibn al-Jawzi (d. A.H. 597=A.D. 1200), the *Manâqib al-Abrâr* of Ibn *Khamîs al-Mawṣili* (d. A.H. 552=A.D. 1157), the *Tabaqât as-Ṣūfiyyin* of Muhammad a-Sulamî (d. A.H. 412=A.D. 1021), and the *Risâlat al-Qushairiyah* of Abû'l-Qâsim al-Qushairî (d. A.H. 465=A.D. 1074).

The notices begin with *يوسف بن الحسن* and end with *ابراهيم بن ادم* الرزازى.

The work was completed on the 1st *Sha'bân*, A.H. 740=A.D. 1340, as stated in the following colophon:—

قال مؤلفه رحمه الله تعالى ورضي عنه فرغت من تأليفه صبيحة  
الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة \*

Written in fair *Naskh*, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109–118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجوينى الأزهرى.

No. 750.

foll. 10; lines 31; size 11 × 8; 8 × 5.

الدر الثمين في مناقب الشيخ محي الدين

**AD-DURR AŞ-ŞAMÎN FÎ MANÂQIB  
ASH-SHAIKH MUḤÎYADDÎN.**

A life of the popular saint, Shaikh Muḥiyaddin Ibn al-ʿArabî (d. A.H. 638 = A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abû'l-Ḥasan ʿAlî bin Ibrâhîm bin ʿAbdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî:—

الدر الثمين في مناقب الشيخ محي الدين رضي الله عنه تأليف  
الشيخ الكامل ..... ابو الحسن علي بن ابراهيم بن عبد الله بن ابراهيم بن  
يوسف القاري البغدادي نور الله و والى من الرحمة فتوحه \*

ʿAlî bin Ibrâhîm was a contemporary of Qâḍî Ahmad bin Abî Bakr, called Ibn ar-Ridâd al-Yamanî (d. A.H. 821 = A.D. 1418; see *Al-Qabas al-Hâwî*, vol. i, fol. 34<sup>a</sup>), to whom he formally presented the work, according to the following statement in the preface:—

و بعد فهذه رسالة سميتها الدر الثمين في مناقب الشيخ محي الدين  
وارسلتها الى الصنو العزيز والكرز الكريز الشيخ بهاء الحق والدين احمد  
ابن الرداد الصوفي اليمني لا زالت آيات فضله مسطورة \*

Beginning:—

الحمد لله العلي العليم القدير الحكيم الخبير المنزه عن الشبيه  
و النظير الخ \*

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-ʿArabî, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.



## No. 751.

fol. 53; lines 11; size  $7 \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

غبطة الناظر

## GIBṬAT AN-NÂẒIR.

A short but very useful work on the life, virtues, and miracles of Shaikh ‘Abdalqâdir al-Jilânî (*d.* A.H. 561 = A.D. 1166).

Author: Ibn Ḥajar al-‘Asqalânî (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله القادر على تشریف مرادة في تشریف اهل وداده النج \*

The work is divided into eight chapters, as follows:—

- |                              |  |
|------------------------------|--|
| I. Fol. 2 <sup>a</sup> .     | الباب الاول في ذكر مولده                             |
| II. Fol. 4 <sup>a</sup> .    | الباب الثاني نشأته المرمية و اشتغاله بالعلوم الشرعية |
| III. Fol. 29 <sup>b</sup> .  | الباب الثالث في ذكر مشائخه                           |
| IV. Fol. 30 <sup>b</sup> .   | الباب الرابع في بيان احواله                          |
| V. Fol. 33 <sup>a</sup> .    | الباب الخامس في بناء الناس عليه                      |
| VI. Fol. 39 <sup>b</sup> .   | الباب السادس في ما نقله اهل عصره من الكرامات         |
| VII. Fol. 52 <sup>a</sup> .  | الباب السابع في نبذة من بلغ كلامه                    |
| VIII. Fol. 53 <sup>a</sup> . | الباب الثامن في وفاته                                |

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

## No. 752.

fol. 127 ; lines 27 ; size  $8\frac{1}{3} \times 4\frac{1}{3}$  ;  $6\frac{1}{4} \times 3\frac{1}{3}$ .

## قلائد الجواهر

## QALÂ'ID AL-JAWÂHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jilânî (*d.* A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muḥammad bin Yahyâ bin Yûsuf at-Tâḍifî al-Ḥanbalî محمد بن يحيى بن يوسف التاذفي الحنبلي. He was a native of Ḥalab, and died in A.H. 963=A.D. 1556. See *As-Suḥub al-Wâbilah*, fol. 150<sup>a</sup>.

Beginning:—

الحمد لله الذي فتح لأولياته طرق الهدى النجى \*

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jilânî given in *التاريخ المعبر* of Al-'Ulaimî (*d.* A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface:—

اتبعها بعد ان اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه  
و فوله و فعله و مازقه الله من الاولاد و تعظيم الاولياء له اعترافا بحقه و اذكر  
شيئاً من مناقبهم و من مناقب من انتهى الى جذابه و لازم الوقوف بعتبة  
بابه فان علو قدر الاتباع من شرف المتبوع و مزيد فيض الانوار من عظم  
اليذبوع و اذكر مولده و وفاته و اختتم ذلك بسعي من مناقبه و ما قيل فيه  
مختصراً ذلك عن الطالة \*

Another copy of the work is noticed in *Cairo*, vol. v. p. 113. See also *Haj. Khal.*, vol. iv, p. 565 ; and *Broek.*, vol. ii, p. 335.

The work has been printed in *Cairo*. A.H. 1303.

Written in fair, minute, *Nasḥ*. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله العموي.

## No. 753.

fol. 404; lines 23: size  $9 \times 5\frac{1}{4}$ ;  $7\frac{1}{2} \times 3$ .

لواقح الانوار في طبقات الاخيار

LAWÂQIḤ AL-ANWÂR FÎ ṬABAQÂT  
AL-AKḤYÂR.

A well-known work, containing biographical notices of eminent saints and Ṣūfis from the earliest times down to the author's own age.

Author: Abū'l-Mawāhib 'Abdalwahhîb bin Aḥmad bin 'Alī ash-Sha'rânî ابوالمواهب عبد الوهاب بن احمد بن علي الشعرائي.

The author, Aṣh-Sha'rânî, who was a great Sūfî as well as a distinguished scholar, was born in A.H. 899=A.D. 1493. In A.H. 911=A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Ṣūfism. He died on Monday, the 11th Jumâdâ I, A.H. 973=A.D. 1565. See *Tāj at-Ṭabaqât*, vol. x, fol. 248<sup>a</sup>.

Beginning:—

الحمد لله الذي خلع علي أوليائه خلع انعامه فهم بذلك له  
حامدون الخ \*

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end:—

قال مؤلفه ..... كان الفراغ من كتابتها خامس عشر رجب الفرد سنة  
اثنى عشر وخمسين وتسعمائة \*

Copies: Berlin, No. 9982; Kopr., No. 1112; Munchen, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767; India Office, No. 713; Paris, No. 2045; and Râmpûr, p. 363. See also Brock., vol. ii, p. 338; and Hâj. Khal., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311.

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on fol. 397<sup>b</sup>, 398<sup>a</sup>, 399<sup>b</sup>, 400<sup>a</sup>, 401<sup>b</sup>, and 402<sup>a</sup>.

There are two seals on the title-page, one of which bears the name of a certain Abū'l-Fath Muhammad Imâmaddin and the other that of a certain Muhammad Najib Khân.

The MS. was obtained from the Āṣafiyah library of Haidarābād. in exchange for some other books, as appears from the following note on the last folio:—

این نسخه که در مبادله بعض کتب که در کتب خانه آصفیه موجود  
نبود بکتاب خانه موسوم به اورینٹل پبلیک لائبریری واقع بانگی پور بذا  
زموده مولوی خدا بخش خان بهادر داده شد غرة ربیع الثانی سنه ۱۳۱۲ \*

### No. 754.

fol. 29; lines 23; size 9×7; 7×3.

رسالة في مناقب الشيخ محمد

### RISĀLAH FĪ MANÂQIB AṢH-SHAIKH MUḤAMMAD.

A life of Shaiikh Muḥammad Qarahbāḡi, a Turkish saint (*d.* A.H. 956=A.D. 1549), with an account of his miracles and sayings.

Author: Muḥammad bin Muṣṭafā bin Ḥabīb bin Muḥammad Qarahbāḡi *محمّد بن مصطفى بن حبیب بن محمد قره باغی*.

The author, Muhammad bin Muṣṭafā, a descendant of the saint Muḥammad Qarahbāḡi, was born in Arḍrūm, A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaiikh al-Islām Faiḍallāh Āfindi, he entered the State service, and soon became Qāḍi of Galtah. In A.H. 1115=A.D. 1703, after his patron, Faiḍallāh Āfindi, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramaḍān, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See *Tāj at-Ṭabaqāt*, vol. xii, part i, fol. 295<sup>b</sup>.

Beginning:—

الحمد لله المبدی المعید الاول الفرد المجید الخ \*

We are told in the preface that the work was compiled at the instance of the afore-said Shaiikh al-Islām Faiḍallāh Āfindi.

The biographical account of the saint Qarahbāḡi is followed by two *Faṣl*, the first of which contains short biographical notices of the saint's two sons, Wali Muḥammad and Ḥabīb Muḥammad (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafā Āfīndī (*d.* A.H. 1068=A.D. 1658) and Muḥammad Āfīndī (*d.* A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826.

Scribe : حاجي داؤد بلخي.

### No. 755.

foll. 124; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

اصفى السوار

### AṢFA'L-MAWÂRID.

A life of Shaiḫ Khālīd aṣh-Shahrazūrī an-Naqshbandī al-Mujaddidī, with short biographical notices of his Shaiḫs, friends and relatives, entitled اصفى الموارد من سلسال احوال الامام خالد.

Author: Shaiḫ 'Uṣmān bin Sanad al-Baṣrī سنيد عثمان بن سند البصري. He wrote also a history of Baghdād, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled اطالع السعود بطيب اخبار الوالي داؤد which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifā'al-Qunū, p. 434.

Beginning:—

الحمد لله الذي ميّر تراجيم وجوه الغرر من وجوه التراجيم والمكسرين  
العيون والغرر ونور من مآثرهم انسان عين كل خير و اثر الخ \*

Shaiḫ Khālīd aṣh-Shahrazūrī who was of Kurdish origin, was born at Qarah-Dā' (a village five miles from Sulaimāniyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Haramain, and there he was induced by a certain Indian Ṣūfī to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandiyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shāh 'Abdallāh (*d.* A.H. 1240=A.D. 1824; see *Khaznat al-Aṣfiyā'*, vol. i. p. 693), who authorised him to admit disciples to the Naqshbandiyah, Qādiriyyah, Suhrawardiyyah, Kubrawiyah and Chishtiyah orders. He also attended at Delhi the lectures of the well-known Shāh 'Abdal'aziz Dihlawī (*d.* A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viā the Persian Gulf, and on his arrival at Sulaimāniyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-İşfahânîyah at Az-Zawrà', and wrote several treatises against Wahhâbi doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A.H. 1231 = A.D. 1816.

The work was compiled at the request of 'Ubaidallâh bin 'Ubaidallâh al-Haidarî, a biographical account of whom appears on foll. 115<sup>a</sup>-120<sup>b</sup>.

Written in fair Naskh. Dated, A.H. 1235 = A.D. 1820.

Scribe : عبد الله بن عيسى بن اسمعيل .

## COMMENTATORS ON THE QURÂN.

No. 756.

foll. 132 ; lines 17 ; size  $9\frac{1}{2} \times 6$  ;  $7 \times 4$ .

طبقات المفسرين

### ṬABAQÂT AL-MUFASSSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author : Shamsaddîn Muḥammad bin 'Alî bin Aḥmad ad-Dâ'udî al-Mâlîkî شمس الدين محمد بن علي بن احمد الداودي المالكي. He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarrahmân as-Suyûtî (d. A.H. 911 = A.D. 1505), wrote the present work in A.H. 941 = A.D. 1534, and died in A.H. 945 = A.D. 1538. See Brock., vol. ii, p. 289.

Beginning :—

الحمد لله و كفى و سلام على من اعطى - و آل و صحب له  
و خلفاء - و بعد فقد ألف العلامة شمس الدين محمد بن علي بن احمد  
الداودي المالكي تلميذ الحافظ عبدالرحمن بن جلال الدين السيوطي  
فدس سرهما و نور الله ضريكما طبقات المفسرين جمع فيها متقدمي العصر  
و المتأخرين - مرتبا على حروف المعجم فقال النخ \*

In Hâj. Khal., vol. iv. p. 152, the present work is said to be the best ever compiled on the subject : and it is said to begin, without any preface, with the notice of الان. The present copy, however, would appear to be somewhat incomplete, since the notices commence with يوسف بن موسى الكوفى. They end with ابراهيم بن احمد.

Another copy of the work is noticed in Cairo, vol. v, p. 81.

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe : قاسم علي الحدرابادى.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1<sup>b</sup>.

## READERS OF THE QURÂN.

No. 757.

fol. 189 ; lines 23 ; size  $11\frac{1}{4} \times 5\frac{1}{4}$  ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

طبقات القراء

### TABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions ( الفراء السبعة ) and ending with the author's contemporaries, arranged chronologically, in 17 *Tabaqat*.

Author : Shamsaddin Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Usmân bin Qā'imîz al-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي (d. A.H. 748=A.D. 1348), for some account of whom see No. 700 above.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و اشهدان لا اله الا الله وحده لا شريك له مالمع نور و اخطفى و اشهد ان محمدا عبده و رسوله سيد الشرفا و حسينا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيان - اولي الاسناد و الاتقان - و التقدم في البلدان - على  
الطبقات و الزمان الخ \*

Contents :—

- I. Fol. 1<sup>a</sup>. الطبقة الاولى وهم الذين عرضوا القرآن و تلقوه من  
رسول الله علي الله عليه وسلم كما القا اليه الروح  
الامين بلاغا من قائله و منزله عز و على \*
- II. Fol. 4<sup>b</sup>. الطبقة الثانية وهم الذين عرضوا على احد المذكورين  
قبلم او تلقنوا منهم \*
- III. Fol. 8<sup>b</sup>. الطبقة الثالثة و سائرهم من التابعين
- IV. Fol. 17<sup>a</sup>. الطبقة الرابعة و اولهم يدخل في الطبقة الثالثة و  
جملتهم ستة و عشرون اماما \*
- V. Fol. 29<sup>a</sup>. الطبقة الخامسة وعدتهم تسعة و ثلاثون مقربا
- VI. Fol. 38<sup>a</sup>. الطبقة السادسة و عددهم سبعة و ستون اماما
- VII. Fol. 50<sup>b</sup>. الطبقة السابعة وعدتهم سبعون نفسا
- VIII. Fol. 59<sup>b</sup>. الطبقة الثامنة وعدتهم خمسة و لمانون مقربا
- IX. Fol. 73<sup>a</sup>. الطبقة التاسعة وعدتهم اثنان و ثمانون نفسا
- X. Fol. 84<sup>b</sup>. الطبقة العاشرة و اولها ثمانية و سبعون اماما
- XI. Fol. 95<sup>a</sup>. الطبقة الحادية عشر وعدتهم اثنان و ثمانون نفسا
- XII. Fol. 105<sup>a</sup>. الطبقة الثانية عشر و في اولها جماعة لولا تأخر  
موتهم لتقدموا و مجموعهم مائة و ستة عشر مقربا \*
- XIII. Fol. 118<sup>a</sup>. الطبقة الثالثة عشر
- XIV. Fol. 131<sup>b</sup>. الطبقة الرابعة عشر
- XV. Fol. 148<sup>b</sup>. الطبقة الخامسة عشر و عددهم تسعة و لمانون
- XVI. Fol. 158<sup>b</sup>. الطبقة السادسة عشر من القراء وعدتهم مائة و خمسة  
رجال \*
- XVII. Fol. 178<sup>b</sup>. الطبقة السابعة عشر سمينا منهم نحو الاربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330:—

فرغ محمد بن الذهبي المؤلف من هذه [ النسخة ] المباركة و فيها  
زيادات و تقديم و تاخير عن المسودة في ربيع الآخر سنة ثلثين و سبعمائة \*

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Kopr., No. 1116. See also Qāj. Khal., vol. iv, p. 150; and Brock., vol. ii, p. 46.

Foll. 184<sup>b</sup>–189<sup>b</sup> contain supplementary biographical notices of readers of the Qurān, in two parts The first, as we are told in the



following note. is said to have been copied from the author's autograph additions, and the other to be a selection from the *Dail Ṭabaqât al-Qurrâ'* of 'Afifaddin al Maṭari (whose name is given in Hâj. Khal., vol. iv, p. 150, as Aṭ-Tabarî):—

هذا ذيل منقول من خط الحافظ الذهبي و من فوائد الحافظ  
عفيف الدين المطري وهم اهل الطبقة الثامنة عشر وما بعدها \*

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Ḥaidarâbâd, in A.H. 1213=A.D. 1798. by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe: السد علي المالكي.

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Ṭabaqât al-Kubrâ* of As-Subki.

## HANAFITE JURISTS AND SCHOLARS.

No. 758.

fol. 200; lines 17; size  $11 \times 7\frac{1}{4}$ ;  $9 \times 5\frac{1}{2}$ .

الجواهر المضية في طبقات الحنفية

### AL-JAWÂHIR AL-MUDÎYAH FÎ ṬABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Hanafite scholars and authors, complete in two separate volumes.

Author: Muḥiyaddîn Abû Muḥammad 'Abdalqâdir bin Abî'l-Wafâ' Muḥammad al-Qurashî al-Mi-ri بن القادر بن أبي الوفاء محمد القرشي المصري. He was born in Sha'ban, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Hasan al-Kurdi (d. A.H. 720=A.D. 1320), Aḥmad ad-Dimyâtî

(*d.* A.H. 749=A.D. 1348). Ibrâhîm at-Tâhîrî (*d.* A.H. 728=A.D. 1328). ‘Abdallâh as-Sanhâjî (*d.* A.H. 724=A.D. 1324). and others. He produced several useful works on the Hanafite law, and died in A.H. 775=A.D. 1373. For his life, see Husn al-Muḥâḍarah, fol. 117<sup>a</sup>; Ad-Durar al-Kâminah, vol. i, fol. 298<sup>a</sup>; and Ḥadâ’iq al-Ḥanafiyah, p. 294.

## Vol. I.

Beginning:—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ \*

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of محمد بن أحمد بن يوسف بن اسمعيل بن شاذي الخوارزمي.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Aṣafiyyah, p. 780. See also Brock., vol. ii, p. 80, and Hâj. Khal., vol. ii, p. 648.

The work has been printed in Ḥaidarâbâd (Deccan).

## No. 759.

fol. 184; lines and size same as above.

The Same.

## Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمي and ends with the account of ابن نعيش. The biographical notices are followed by a *Khâtimah*, designated كتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصافي و المسنوي بعد الوافي of Yûsuf bin Tagribirdi (*d.* A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta’liq, with numerous lacunae. Not dated. Probably, 18th century.

## No. 760.

fol. 152; lines 23; size  $8 \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تقود الجمان في مناقب ابي حنيفة الميمان

‘UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ  
HANÎFAT AN-NU‘MÂN.

A comprehensive biography of Imâm Abû Hanifah (*d.* A.H. 150 = A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddin Abû Abdallâh Muḥammad bin Yûsuf bin ‘Alî bin Yûsuf ad-Dimashqî aṣ-Ṣâliḥî aṣ-Ṣhâfirî شمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالحى الشافعى. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqiyah, and died on the 14th Shabân, A.H. 942 = A.D. 1536. See Brock., vol. ii. p. 304; and Hâj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و اخذ من منهم الائمة  
المجتهدين في فروع الشريعة الاولى، فمن احبهم كلهم فقد فاز و دخل في زمرة  
الانقياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الانبياء النج \*

Having, in A.H. 938 = A.D. 1531, come upon a work containing disparaging remarks about Imâm Hanifah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples.

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah* :—

- |                        |  |
|------------------------|--|
| Fol. 3 <sup>a</sup> .  | المقدمة تشمل على ستة فصول  |
| Fol. 14 <sup>a</sup> . | الباب الاول في نسبه و تاريخ مولده و صنفه                                     |
| Fol. 17 <sup>a</sup> . | الباب الثاني فيما ورد في تبشير النبي صلى الله عليه وسلم                      |
| Fol. 19 <sup>a</sup> . | الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من<br>الصحابة و من سمع منهم * |
| Fol. 25 <sup>a</sup> . | الباب الرابع في ذكر بعض شيوخه  |
| Fol. 35 <sup>a</sup> . | الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفقه                           |
| Fol. 57 <sup>a</sup> . | الباب السادس في مبداء امره و نشأته و غلبه العلم                              |
| Fol. 60 <sup>a</sup> . | الباب السابع في ابتداء جلوسه للافتاء و التدريس                               |

- Fol. 62<sup>a</sup>. الباب الثامن في ذكر الأصول التي بنى عليها مذهبه
- Fol. 64<sup>a</sup>. الباب التاسع في بعض خصائصه التي اختص بها عن غير من  
الائمة \*
- Fol. 67<sup>a</sup>. الباب العاشر في ثناء الائمة عليه وعلى فقيهه وتعظيمهم له
- Fol. 77<sup>a</sup>. الباب الحادي عشر في شدة اجتنباده في العبادة وقيامه الليل  
كله و كثرة صلاته بالليل وقرأته القرآن كله في ركعة \*
- Fol. 81<sup>a</sup>. الباب الثاني عشر في خوفه و مراقبته لربه سبحانه وتعالى
- Fol. 84<sup>a</sup>. الباب الثالث عشر في كرمه و جوده و سخائه و مواساته
- Fol. 86<sup>b</sup>. الباب الرابع عشر في وزعه و زهدده و امانته
- Fol. 89<sup>a</sup>. الباب الخامس عشر في وفور عقله و فراسته
- Fol. 91<sup>a</sup>. الباب السادس عشر في زكاته و وطنه و اجونه المسكنة عن  
الاسئلة المبينة \*
- Fol. 106<sup>a</sup>. الباب السابع عشر في جمل من مكارم اخلاقه غير ما تقدم
- Fol. 109<sup>b</sup>. الباب الثامن عشر في اكله من كسبه و رده جوائز الامراء  
و الخلفاء و عهدهم من ارباب الدولة \*
- Fol. 110<sup>b</sup>. الباب التاسع عشر في اخلافه في ملبسه
- Fol. 111<sup>a</sup>. الباب العشرون في بعض حكمه و مواعظه و آدبه
- Fol. 114<sup>b</sup>. الباب الحادي و العشرون في عرض الامراء و الخلفاء عليه  
القضاء و نمرة من الولايات و امتناعه من ذلك و ضربهم له  
و حبسهم اياه \*
- Fol. 116<sup>b</sup>. الباب الثاني و العشرون في ذكر احرف قيل انه كان  
بخيار القراءة بها \*
- Fol. 117<sup>b</sup>. الباب الثالث و العشرون في بيان كثرة حديثه و كونه من  
اعيان الحفاظ \*
- Fol. 130<sup>a</sup>. الباب الرابع و العشرون في سبب مرضه و وفاته و انه  
مات شهيدا و ابن دفن و ما يتعلق بذلك و ما سمع  
من نوح الجن عليه \*
- Fol. 133<sup>a</sup>. الباب الخامس و العشرون في بعض منامات حسنة رآها  
هو و رؤيت له في حياته و بعد وفاته و بيان رد منامات  
ذكرت ضد ذلك \*
- Fol. 138<sup>b</sup>. الباب السادس و العشرون في بعض ما قيل فيه من الشعر
- Fol. 141<sup>a</sup>. الخاتمة لتشتمل على اربعة فصول \*

The work was completed towards the end of Rabî II, A.H. 939 = A.D. 1532, as stated in the following colophon:—

قال مؤلفه افقر الخلق الى عفو الحق محمد بن يوسف بن علي  
 بن يوسف الدمشقي الصالحى القادري نزيل البرقوقية التي بصحراء  
 القاهرة خارج باب النصر..... فرغت من تأليفه في  
 اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة \*

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text.

For other copies, see Wien, No. 1180; Yenî, No. 876; Ayâ Şûfiyah. No. 3309; Cairo, vol. v, p. 90; and Râmpûr, p. 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Ḥamîdaddîn Aḥmad, alias Nûralludâ, dated A.H. 1257 = A.D. 1841, is found on the title-page.

### No. 761.

fol. 49; lines 19; size  $7\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

طبقات السادة الحنفية

## ṬABAQÂT AS-SÂDAT AL- ḤANAFÎYAH.

A work containing biographical notices of well-known doctors of the Ḥanafite school, from Imâm Abû Ḥanîfah (*d.* A.H. 150 = A.D. 767) to Aḥmad bin Sulaimân bin Kamâl Pâshâ (*d.* A.H. 940 = A.D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Aḥmad bin Muṣliḥaddin Muṣṭafâ Ṭâshkuprîzâdah (*d.* A.H. 968 = A.D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Ṭabaqât as-Sâdat al-Ḥanafîyah* of 'Abdallâh as-Suwaidî عبد الله السويدي (*died* c. A.H. 950 = A.D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله  
و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت  
فيه المشاهير من الأئمة الذين نقلوا علم الشريعة في كل طبقة و نشروها  
بين الأمة النخ \*

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or *Ṭabaqât*, all of which, with the exception of the seventh, are mentioned in the Berlin copy :—

1. الطبقة الاولى طبقة المجتهدين في الشرع كالأئمة الستة المذكورة و من  
سلك مسلكهم من الأئمة \*
2. الطبقة الثانية طبقة المجتهدين في المذهب كتلاميذ اصحاب الطبقة  
الاولى \*
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن  
صاحب المذهب \*
4. الطبقة الرابعة طبقة اصحاب التخرج من المقلدين كالرازي و احرازه
5. الطبقة الخامسة طبقة اصحاب التخرج من المقلدين كابي حسن  
القدوري و صاحب الهداية \*
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القوي و  
الضعيف و ظاهر الرواية \*
7. الطبقة السابعة طبقة المقلدين الذين لا بقدرين على التمييز المذكور  
في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن  
اليمين بل يجمعون ما يجدون في التدوين كعاطب اللبل \*

Written in ordinary Naskh, within double red-ruled borders, with a tasteless frontispiece.

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103 = A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

## No. 762.

fol. 85; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $6 \times 6\frac{1}{4}$

الخيرات الحسان في مناقب الامام ابى حنيفة النعمان  
**AL-KHAIRĀT AL ḤISĀN FĪ MANĀ-  
 QĪB AL-IMĀM ABĪ ḤANĪFAT  
 AN-NU'MĀN.**

A well-known biography of Imām Abū Ḥanifah (*d.* A.H. 150 = A.D. 767).

Author: Abū'l-Abbās Shihābaddin Aḥmad bin Muḥammad bin 'Alī, called Ibn Ḥajar al-Haijāmī أبو العباس شهاب الدين أحمد بن محمد بن علي الشمرنا بن حجر البتيمى (*d.* A.H. 974 = A.D. 1566). See Lib. Cat., vol. v, part i. No. 283.

Beginning:—

الحمد لله الذي اختص العلماء بوراة الانبياء اخ \*

In the preface, the author tells us that his original draft of a life of Imām Abū Ḥanifah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the *'Uqūd al-Jumān* of Muḥammad bin Yūsuf ad-Dimashqī (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. ii, p. 389; and Ḥaj. Khal., vol. iii, p. 182.

Written in fair Nastaḥ, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A.H. 1305 and 1311.

## No. 763.

fol. 178; lines 17; size  $8\frac{1}{4} \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الاشرار الجنية في اساء الحنفية  
**AL-AṢMĀR AL-JANĪYAH FĪ ASMĀ'  
 AL-ḤANAFĪYAH.**

A biographical dictionary of eminent jurists of the Ḥanafite school.

Author: Mullâ 'Alî bin Sultân Muhammad al-Qârî al-Harawî  
 ملا على بن سلطان محمد القارى الهروى (*d.* A.H. 1014=A.D. 1605). See Lib.  
 Cat., vol. v, part i, No. 237.

Beginning:—

الحمد لله رب الارض و السماء ذى الفضل و الطول و النعماء الخ \*

The title of the work is not given in the text; but in the *Khulâṣat al-Aṣar*, vol. iii. p. 185, and the *Ḥadî'iq al-Ḥanafiyah*, p. 399, it is called *الأثمار الجنية فى اسماء الحنفية*. In a note at the top of fol. 1<sup>b</sup>, however, the work is designated *حديث النعمان*.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imâm Abû Ḥanifah (*d.* A.H. 150=A.D. 767), entitled *مسند الانام شرح* *مسند الامام* (see Lib. Cat., vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imâm Abû Ḥanifah, divided into several *Faṣl*. The alphabetical series of proper names begins on fol. 50<sup>b</sup> with *أبو الهيثم بن أحمد بن محمد حمويه* and ends on fol. 153<sup>a</sup> with *يونس بن القاسم*; and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâtimah*, called *كتاب الجامع*, which is divided into a large number of *Fa'idah*, dealing with miscellaneous legal and religious matters. Following the *Khâtimah* comes a *Faṣl*, containing a few supplementary notices of the Hanafite jurists of Yemen, extracted from the *Tirâz Alam az-zaman Fi Tabaqât A'yân al-Yaman* of 'Alî bin Ḥasan al-Khazraji (*d.* A.H. 812=A.D. 1409).

Another copy of the work is noticed in *Bûhâr*, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair Naskh, but with clerical errors. Dated, A.H. 1076=A.D. 1665.

Scribe: عبد الرحيم بن صالح.

#### No. 764.

fol. 193; lines 17; size  $10\frac{1}{4} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

[كتاب المجتهدين]

[KATÂ'IB AL-MUJTAHIDÎN.]

A work containing biographical notices of eminent doctors of the Hanafite school, without title or author's name.



The work seems to be based on the *Katā'ibu A'lām al-Akhyâr* of Maḥmūd bin Sulaimân al-Kaffawî (*d.* A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Haskafî, who died in A.H. 1088=A.D. 1677.

Beginning :—

فاتحة الكتاب و فيها خمسة مطالب المطلب الاول في حد الفقه  
المطلب الثاني في الاجتهاد المطلب الثالث في رسم المقتني المطلب  
الرابع في طبقات الفقهاء السبعة المطلب الخامس في امهات المسائل الخ \*

The work consists of an introduction, termed فاتحة الكتاب, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law; the significance of *Ijtihâd*, or legal scholarship; the duties of a *Muftî*, or jurisconsult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows :—

- |                             |  |
|-----------------------------|--|
| I. Fol. 15 <sup>a</sup> .   | كتبة طبقة المجتهدين في الشرع وهي الكتبة الاولى |
| II. Fol. 30 <sup>b</sup> .  | كتبة طبقة المجتهدين في المذهب و اقرانهم        |
| III. Fol. 63 <sup>a</sup> . | كتبة طبقة المجتهدين في المسائل                 |
| IV. Fol. 115 <sup>b</sup> . | الكتبة الرابعة طبقة اصحاب الذخرج               |
| V. Fol. 143 <sup>b</sup> .  | كتبة طبقة اصحاب الترجيح                        |
| VI. Fol. 170 <sup>a</sup> . | كتبة طبقة المتبحرين في الفتوى                  |

Written in fair Nasta'liq. The following folios are blank, viz., 79<sup>a</sup>, 81<sup>a</sup>, 101<sup>a</sup>, 119<sup>b</sup>, 128<sup>b</sup>, 130<sup>b</sup>, 134<sup>a</sup>, 138<sup>b</sup>, 144, 147<sup>b</sup>, 150<sup>a</sup>, 152<sup>a</sup>, 154<sup>b</sup>, 156<sup>a</sup>, 158<sup>b</sup>, 161<sup>b</sup>, 163<sup>a</sup>, 165<sup>b</sup>, 168<sup>b</sup>, 170<sup>a</sup>, 174<sup>b</sup>, 176<sup>b</sup>, 178<sup>b</sup>, 182<sup>b</sup>, 183<sup>a</sup>, 185<sup>a</sup>, 187<sup>b</sup>, and 189<sup>a</sup>.

Not dated. Apparently, 19th century.

## SHĀFI'Ī JURISTS AND SCHOLARS.

No. 765.

foll. 226 ; lines 30 ; size  $6\frac{1}{2} \times 5$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

تبيين كذب المفتري

## TABYĪN KADIB AL-MUFTARĪ.

A very old copy of a work on the life and merits of Imâm Abû'l-Hasan al-Ash'arî ash-Shâfi'î, the celebrated founder of the Ash'arî school of theology (*d.* A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers.

Author: Şiqataddîn Abû'l-Qâsim 'Alî bin al-Hasan bin Hibatallâh, called Ibn 'Asâkir بن عبد الله بن الحسن بن هبة الله بن عساكر . التميمي نابي عساكر .

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muḥarram, A.H. 499=A.D. 1105. He received his education at Baḡdād, in the famous Nizâmiyah College; and served at Damascus as a professor in the Dâr al-Ḥadîṣ An-Nûriyah, an institution which was founded, chiefly on his account, by Al-Malik al-Adil Nûraddin Mahmûd bin Zangî, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 15<sup>b</sup>; Taḍkirat al-Huffâz, vol. iv, p. 122; Ṭabaqât by Al-Isnawî, fol. 164<sup>a</sup>; Ṭabaqât by Ibn al-Mulaqqin, fol. 46<sup>b</sup>; Ṭabaqât al-Mufasssirin by Ad-Dâ'udî, fol. 62<sup>a</sup>; Mir'ât al-Janân, fol. 343<sup>b</sup>; Dustûr al-I'lâm, fol. 96<sup>b</sup>; and Ibn K̲h̲allikân (De Slaue's translation), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منحه اهل التحقيق في توحيدته بصاير و احلاما النج

The work consists of the following chapters:—

Fol. 5<sup>b</sup>. ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي

فارق عقدة اهل الاعتزال \*

Fol. 11<sup>a</sup>. ما روي عن النبي صلى الله عليه وسلم عن بشارته بقدم

ابي موسى و اهل الدمن \*

- Fol. 17<sup>a</sup> ذكر مازنق ابو الحسن رحمه الله من شرف الاصل و ما ورد  
من نبيه ذوي الفهم \*
- Fol. 54<sup>b</sup>. ذكر ما اشهر به ابو الحسن رضي الله عنه من العلم و ظن  
منه و فوز المعرفة \*
- Fol. 62<sup>b</sup>. ذكر ما عرف من ابي الحسن رضي الله عنه من الاجتهاد في  
العبادة \*
- Fol. 63<sup>b</sup>. ذكر ما نسر لابي الحسن رضي الله عنه من النعمة من  
كونه من خير قرون هذه الأمة \*
- Fol. 67<sup>a</sup>. [ذكر] ما وصف من مجانبته لافل البدع .
- Fol. 77<sup>a</sup>. ذكر ما روى من العنيمات الذي تدل على ان ابا الحسن  
من مسدحي الاعامات [sic] الاعامة \*
- Fol. 78<sup>a</sup>. ذكر ما مدح به ابو الحسن من الاشعار .
- Fol. 83<sup>b</sup>. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash'ari by his opponents.

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and E-cur., No. 1796. See also Hâj., Khal., vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurtubî, whose proper name is Ahmad bin 'Ali bin Abi Bakr bin Ismâ'il al-Qurtubî (*d.* A.H. 596=A.D. 1199; see *Ṭabaqât al-Qurrâ'* by Aq-Dahabi, fol. 132<sup>b</sup>):—

خط ابي جعفر القرطبي امام دار الحديث ..... بدمشق \*

The above note is followed by an original *Samâ'* (written by the same Ahmad bin 'Ali al-Qurtubî), saying that the present copy was read before the author's son, Abû Muhammad Qâsim bin 'Ali (*d.* A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd *Dû'l Qa'dah*, A.H. 581=A.D. 1186.

No. 766.

foll. 272 ; lines 17 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

طبقات الشافعية الكبرى

ṬABAQĀT AṢH-SHĀFI'ĪYAT AL  
KUBRĀ.

A comprehensive biographical dictionary of Shāfi'ī scholars, complete in seven separate volumes.

Author : Tājaddīn Abū Naṣr 'Abdalwahrhāb bin 'Alī bin 'Abdal-Kāfi as-Subkī aṣh-Shāfi'ī تاج الدين ابو نصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي. He was born in Cairo. A.H. 727=A.D. 1327, and settled with his father in Damascus, where he studied under the well-known Shamsaddīn aḍ-Ḍahabī (d. A.H. 748=A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Shāfi'ite school of law, in which he claimed to be one of the supreme authorities. He was appointed Qāḍī of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qāḍī. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shāfi'ite scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الوسطى and طبقات الشافعية الصغرى. Besides these, he produced several other useful works, mostly on Shāfi'ite jurisprudence and Muhammadan theology. He died on the 7th Ḍū'l-Hijjah, A.H. 771=A.D. 1370. For his life, see Ad-Durar al-Kāminah, vol. i, fol. 309<sup>a</sup>; Ḍustūr al-I'ḷām, fol. 62<sup>a</sup>; and Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 157<sup>b</sup>.

Vol. I.

Beginning :—

قال سيدنا العبد الفقير الى الله تعالى ..... الحمد لله نحمده  
و نستعينه و نستغفره و نستمدية اليه \*

The work is divided into seven *Ṭabaqāt*, the names included in each *Ṭabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Aḥmad or Muḥammad are in every case placed first. The present volume ends with the account of الخوارزمي الفخار.

Copies : Berlin, No. 10037 (fragment); Paris, No. 2100; Yenī, No. 870; Ayâ Şûfiyâh. Nos. 3299-3301; Cairo, vol. v, p. 78;

Râmpûr, p. 640; and Bûhâr, Nos. 257-263. See also Hâj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 89.

Foll. 56<sup>b</sup>, 59<sup>a</sup>, 67<sup>b</sup> and 93<sup>a</sup> contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

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### No. 767.

fol. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of الحارث بن مسكين بن محمد بن يوسف الأموي and ending with that of الحسن بن أحمد بن يزيد بن عيسى الاصطخري.

Fol. 1<sup>b</sup> contains a gap of about four lines. There are also short lacunae on foll. 128<sup>b</sup>, 263<sup>a</sup>, 275<sup>a</sup> and 275<sup>b</sup>.

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### No. 768.

fol. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of الحسين بن أحمد بن الطبري أبو الحسن البجلي and ending with that of اسمعيل بن إبراهيم بن محمد عبد الرحمن القزاق أبو محمد الفقيه المغربي السرخسي.

Lacunae are found on foll. 14<sup>a</sup>, 15<sup>a</sup>, 17<sup>a</sup>, 163<sup>a</sup> and 226<sup>a</sup>.

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## No. 769.

fol. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم القوقاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي.

Lacunae are found on fol. 25<sup>b</sup>, 35<sup>a</sup>, 49<sup>b</sup>, 86<sup>a</sup>, 129<sup>b</sup>, 253<sup>b</sup> and 265<sup>a</sup>.

## No. 770.

fol. 276; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن نصر بن علي العرافي ابو القاسم نزيل البصرة and ending with that of عبد المحسن بن عبد المتعم بن علي الكنوطيائي ثم الشرازي.

Lacunae are found on fol. 1<sup>b</sup>, 31<sup>a</sup>, 82<sup>a</sup>, 86<sup>a</sup>, 136<sup>a</sup>, 146<sup>b</sup>, 152<sup>a</sup>, 154<sup>b</sup>, 157<sup>b</sup>, 161<sup>a</sup>, 192<sup>a</sup>, 215<sup>a</sup>, 242<sup>b</sup> and 243<sup>b</sup>.

## No. 771.

fol. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن قائد بن جميل الثعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183<sup>a</sup>, and one line at the bottom of fol. 275<sup>a</sup>, have been penned through. Besides a gap of about four lines on fol. 75<sup>a</sup>, there are short lacunae on fol. 15<sup>a</sup>, 58<sup>b</sup>, 63<sup>a</sup>, 78<sup>b</sup>, 79<sup>a</sup>, 80<sup>b</sup>, 85<sup>a</sup>, 105<sup>b</sup>, 109<sup>b</sup>, 111<sup>a</sup>, 112<sup>b</sup>, 120<sup>a</sup>, 135<sup>b</sup>, 139<sup>a</sup>, 216<sup>a</sup>, 231<sup>a</sup>, 277<sup>a</sup>, 334<sup>b</sup> and 335<sup>a</sup>.

## No. 772.

fol. 323; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of *محمّد بن أحمد بن عبد المؤمن بن الشيخ* *سبّاب الدين اللبان* and ending with that of *يوسف بن عبد المجيد بن علي بن داود السدّلي*.

Lacunae are found on fol. 1<sup>b</sup>, 46<sup>b</sup>, 47<sup>a</sup>, 53<sup>a</sup>, 65<sup>a</sup>, 190<sup>b</sup>, 223<sup>b</sup>, 260<sup>a</sup>, 266<sup>b</sup>, 298<sup>b</sup>, 299<sup>b</sup> and 301<sup>a</sup>.

All the above volumes are written by the same hand in ordinary Nask'h. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe: *عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن أحمد بن عبد الحق بن جميل*.

## No. 773.

fol. 253; lines 20; size  $10 \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

*طبقات الفقهاء الشافعية*

## ṬABAQĀT AL-FUQAHĀ' ASh-ShĀFI'ĪYAH.

Biographical notices of the Shāfi'ī jurists, arranged alphabetically according to the names by which they are popularly known.

Author: Jamāladdīn Abū Muḥammad 'Abdarrahīm bin al-Ḥasan bin 'Alī al-Isnawī aSh-Shāfi'ī *جمال الدين ابو محمد عبد الرحيم بن الحسن بن علي الاسنوي الشافعي*.

According to the author's own statement (fol. 33<sup>b</sup>), he was born in Isnā, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqiaddīn 'Alī as-Subkī (*d.* A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkiyah, Al-Fārisiyyah, and Al-Fādiliyyah. He also delivered lectures on the Qurān in the mosque of Ṭulūn. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi'ī law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 156<sup>b</sup>:—

1. اللوامع البوارق في الجمع. 3. البدائع في اوعام الكفاه. 2. جواهر البحرين. 4. والفوارق البحر المحيط. 5. شرح عروض ابن العاجب. 4.

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see *Husn al-Muhâdarah*, fol. 210<sup>a</sup>; *Ad-Durar al-Kâminah*, vol. i, fol. 285<sup>a</sup>; *Duštûr al-I'lâm*, fol. 8<sup>a</sup>; *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 156<sup>a</sup>; and *Ṭabaqât* by Ibn al-Mulaqqin, fol. 143<sup>b</sup>.

Beginning:—

الحمد لله مميت الاحياء و محيي الاموات الخ •

The first eight folios are devoted to biographical notices of Imâm Shâfi'i and his contemporary followers. The alphabetical series of notices begins on fol. 9<sup>a</sup>, with *الانما على*.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of *Shawwâl*, A.H. 769=A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, *Haj. Khal.*, vol. iv, p. 143; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe: علي بن السبد محمد بن علي بن عبد الله الرفاعي.

#### No. 774.

fol. 186; lines 27; size 10 $\frac{1}{4}$  × 7 $\frac{1}{4}$ ; 7 × 4 $\frac{1}{4}$ .

العقد المذهب في طبقات حملة المذهب

### AL-'IQD AL-MUDAHHAB FÎ ṬABAQÂT ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the Shâfi'i school, from the time of Imâm Shâfi'i to A.H. 780=A.D. 1378.



Author; Sirājaddīn Abū Ḥafṣ ‘Umar bin ‘Alī bin Aḥmad bin Muḥammad al-Anṣārī al-Andalusī ash-Shāfi‘ī, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, ‘Alī bin ‘Aḥmad (d. A.H. 727=A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabī‘ I, A.H. 723=A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154<sup>b</sup>-155<sup>b</sup>. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Īsā al-Maḡribī al-Mulaqqin, a teacher of the Qurān in the mosque of Tūlūn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the *Ṭabaqāt ash-Shāfi‘iyah* by Ibn Qāḍī Shuhbah, fol. 191<sup>a</sup>, as well as *Al-Qabas al-Hāwī*, vol. ii, fol. 3<sup>b</sup>, a large number of these compositions were unfortunately burnt during the author’s life-time. He died on the 6th Rabī‘ I, A.H. 804=A.D. 1401. For his life and works, see *Husn al-Muḥādarah*, fol. 216<sup>a</sup>; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 191<sup>a</sup>; *Dustūr al-‘Ilām*, fol. 138<sup>a</sup>; *Al-Qabas al-Hāwī*, vol. ii, fol. 3<sup>b</sup>; and Brock., vol. ii, p. 92.

Beginning:—

ربنا آتانا من لدنك رحمة وهي لنا من امرنا رشدا - الحمد لله  
وسلام على عباده الذين اصطفى و الصلاة و السلام على النباي الى  
سبيل الخير و الداعي الى الوفا و على آله و اصحابه و سلم و كرم - و بعد  
فهذه جملة نافعة ان شاء الله تعالى في معرفة طبقات الشافعية يجب على  
الفقيه تحصيلها الخ \*

The work is divided into three *Ṭabaqāt*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqāt*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156<sup>a</sup>-186<sup>a</sup> consist of a supplement to the same work, compiled by the author himself, and designated كتاب الذيل على طبقات الفقهاء للمؤلف سراج الدين عمر بن الملقن, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Ḥāj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muḥammad ar Rifâ'i, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskḥ, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

### No. 775.

fol. 233; lines 25; size  $8 \times 6\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

fol. 1-210<sup>b</sup>.

I.

طبقات الشافعية

## ṬABAQÂT AŞH-SHÂFI'ÎYAH.

Biographies of eminent jurists of the Shâfi'î school, from the time of Imâm Shâfi'î (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abû Bakr bin Aḥmad bin Muḥammad bin 'Umar, known as Ibn Qâḍî Shuhbah al-Asadî أبو بكر بن أحمد بن محمد بن عمر الشهر الأسدي. He was a great Shâfi'î jurist of Syria; was born in Rabî' I, A.H. 779=A.D. 1377; and died on the 11th Dû'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustûr al-I'lâm*, fol. 112<sup>a</sup>; Ḥâj. Khal., vol. iv, p. 143; and Brock., vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في

السماء الخ \*

The work is divided into 29 *Ṭabaqât*, or chronological groups. The first *Ṭabaqah* contains notices of those persons who received their education directly from Imâm Shâfi'î. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Ṭabaqah* covers a period of twenty years. Within each *Ṭabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cairo, vol. v, p. 36; Paris, No. 2102; Bûhâr, No. 264; and Âṣafiyah, p. 784.

Written in fair Naskḥ, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210<sup>b</sup>, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-Iqyân* of Jalâladdin as-Suyûtî (*d.* A.H. 911=A.D. 1505).

fol. 211<sup>a</sup>-233<sup>b</sup>.

II.

كتاب الذيل وتكملة طبقات الشافعية

# KITÂB AD-DAIL WA TAKMILATU ṬABAQÂT ASH-SHÂFI'ÎYAH.

A supplement to the same work. designated on fol. 211<sup>a</sup>  
كتاب الذيل وتكملة طبقات الشافعية لابن وصي شهيد.

The author of the supplement does not reveal his name in the text; but we learn from Haj. Khilâl, vol. iv, p. 143, as well as from Al-Qabas al-Hâwî, vol. i, fol. 67<sup>a</sup>, that it was compiled by 'Izzaddin Ḥamzah bin Ahmad al-Husainî عز الدين حمزة بن احمد الحسيني (*d.* A.H. 874=A.D. 1469), a disciple of Ibn Qâḍî Shuhbah, and the author of several works.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين الخ \*

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows:—

- |                              |  |
|------------------------------|--|
| I. Fol. 211 <sup>b</sup> .   | القسم الاول من اتنمر باسمه                   |
| II. Fol. 216 <sup>a</sup> .  | القسم الثاني من اتنمر بكنيته                 |
| III. Fol. 220 <sup>a</sup> . | القسم الثالث من اتنمر بلقب                   |
| IV. Fol. 222 <sup>a</sup> .  | القسم الرابع من اتنمر بنسبه الى قبله او بلده |
| V. Fol. 227 <sup>a</sup> .   | القسم الخامس من اتنمر بان                    |
| VI. Fol. 231 <sup>b</sup> .  | القسم السادس من اتنمر اسمه بصاحب             |

A very modern copy. Written in fair Naskh, but with clerical errors. Dated, A.H. 1314=A.D. 1896.

No. 776.

fol. 322; lines 15; size 10½ × 7; 7¼ × 4.

Another copy of the same work, in two volumes.

## Vol. I.

From the beginning of the work up to the end of the 21st *Ṭabaqah*.

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## No. 777.

fol. 257 ; lines and size same as above.

## Vol. II.

From the 22nd *Ṭabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskḥ.

Dated, A.H. 1340=A.D. 1921.

Scribe: محمود عالم جاء.

A table of contents is prefixed to each volume.

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## HANBALITE JURISTS AND SCHOLARS.

## No. 778.

fol. 273 ; lines 17-19 ; size 13 × 9 ; 10 × 7.

طبقات الحنابلة

## ṬABAQĀT AL-ḤANĀBILAH.

Biographical notices of Ḥanbalī scholars, from the time of Imām Aḥmad bin Muḥammad bin Ḥanbal (*d.* A.H. 241=A.D. 855) to A.H. 512=A.D. 1118.

Author: Abū'l-Ḥusain Muḥammad bin Muḥammad bin al-Ḥusain bin Kḥalaf bin al-Farrā', called Ibn Abīyarlā al-Ḥanbalī أبو الحسن بن محمد بن خلف بن العزّاء المشنبر بابن أبي يعلى الحنبلي. He was born on the 15th Shābān, A.H. 451=A.D. 1059 ; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Ash-Sharīf Abū Ja'far 'Abdalkhāliq (*d.* A.H. 470=A.D. 1077), and acquired a profound knowledge in the Ḥanbalī school of law. Besides the present work, the following compositions of his are enumerated

in the *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab al-Ḥanbalî (vol. i. fol. 58<sup>a</sup>):—

المفتاح في الفقه 3. المفردات في اصول الفقه 2. المجموع في الفروع 1.  
شرف الاتباع وصرف الابتداع 5. انضاح الادلة في الرد على الفرقة الضاللة المضلة 4.  
بنته معاونة بن ابي سغبان.

He was killed on the night of the 10th Muḥarram, A.H. 526=A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab, vol. i. fol. 58<sup>a</sup>; and *Mir'ât al-Janân*, fol. 307<sup>b</sup>.

Beginning:—

حدثنا الشيخ الامام الحافظ ابو العز عبد المغيث بن حرب بن زهير  
الحري قال حدثنا القاضي الواحد السعيد الشهيد ابو الحسين محمد بن  
محمد بن الحسين بن خلف بن الفراء الكنبلي رضي الله عنه من لفظه  
و كتابه وذلك في سنة اربع و عشرين و خمس مائة قال الحمد لله العلى  
العظيم السميع البصير الخ \*

The first eight folios are devoted to a genealogical table and short account of Imâm Aḥmad Ibn Ḥanbal. The work is divided into six *Ṭabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Talḥah bin Aḥmad (*d.* A.H. 512=A.D. 1118).

Another copy of the work is noticed in Bûhâr, No. 265. See also Hâj. Khal. vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Naskḥ, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A.H. 637=A.D. 1240.

Scribe: عبد الدائم بن عبد الجليل بن محمد بن عمر العقوبى.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaid al-Mardâwî al-Maqdisî as-Ṣâliḥî (*d.* A.H. 916=A.D. 1510; see *As-Suḥub al-Wâbilah*, fol. 46<sup>a</sup>) on the title-page runs thus:—

الحمد لله رب العالمين - نظرة و تصفحه العبد الفقير الراحي فقيره  
انفوي حسن بن علي بن عبيد بن احمد بن عبيد بن ابراهيم المرداوي  
المقدسي الكنبلي عامله الله بلطفه الخفى في ذي فعدة سنة ست  
و سبعين و ثمان مائة \*

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتقل بالابتداع الشرعي الى ملك  
كاتبه بحمد الله وحسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر  
بن محمد بن ..... المقدسي الكنبلي عفي الله عنه و عن جميع  
المسلمين و عن والديه في شهر سنة تسع عشرة و ثمان مائة احسن الله  
عاقبتها في خير و عافية \*

No. 779.

fol. 149; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

طبقات الكنبلة

## ṬABAQĀT AL-ḤANĀBILAH.

Another biographical work on Ḥanbalī scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350. Complete in two separate volumes.

Author: Abū'l-Faraj 'Abdarrahmān bin Aḥmad bin Ḥasan bin Rajab as-Sīlimī al-Baġdādī al-Ḥanbalī بن احمد بن الحسن بن رجب السلمي البغدادي (d. A.H. 795=A.D. 1393; see Lib. Cat., vol. v, part i, No. 281).

Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم ..... قال الشيخ الامام العالم  
المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس  
احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعه و جعلته  
ذيل على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن  
محمد بن القاضي ابي يعلى الخ \*

The present volume ends with the account of Naṣrallāh bin 'Abdal'aziz al-Harrānī (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Būhār, No. 266; and Köpr. No. 1115. See also Ḥāj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن فننوخ التميمي الكنبلي.

## No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalġani bin 'Abdalwāhid al-Maqdisi (*d.* A.H. 600=A.D. 1203) and ending with that of Muḥammad bin Abi Bakr Ibn Qaiyim al-Jawziyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on fol. 1<sup>b</sup>, 2<sup>a</sup>, 7<sup>a</sup>, 18<sup>b</sup>, 103<sup>b</sup>, and 109<sup>b</sup>.

## No. 781.

fol. 194; lines 15; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahrāb bin 'Abdalwāhid aṣh-Shirāzī (*d.* A.H. 538=A.D. 1144).

## No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muhammad bin 'Alī aṣ-Ṣā'ig (*d.* A.H. 538=A.D. 1144) and ending with that of Naṣrallāh bin 'Abdal'aziz al-Harrānī (*d.* A.H. 600=A.D. 1203).

## No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalġani bin 'Abdal-Wāhid al-Maqdisi (*d.* A.H. 600=A.D. 1203) and ending with that of Aḥmad bin 'Isā al-Maqdisi (*d.* A.H. 643=A.D. 1246).

## No. 784.

fol. 181; lines and size same as above.

Vol. IV.

Beginning with the account of Yaḥyâ bin 'Alî al-Faradî (*d.* A.H. 643=A.D. 1246) and ending with that of Ibn Qaiyîm al-Jawzîyah (*d.* A.H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskḥ.

## No. 785.

fol. 170; lines 29; size  $11\frac{1}{3} \times 8\frac{1}{4}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

السحب الوابل على غرائب الحنابلة

AS-SUHUB AL-WÂBILAH 'ALÂ  
DARÂ'IH AL-ḤANÂBILAH.

A biographical dictionary of Ḥanbali scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time.

Author: Muḥammad bin 'Abdallâh bin 'Alî bin 'Uṣmân bin Ḥumaid an-Najdî al-Ḥanbali محمد بن عبد الله بن علي بن عثمان بن حميد النجدى الحنبلي.

A short life of the author, Muḥammad an-Najdî, has been inserted by his pupil, Ṣâliḥ bin 'Abdallâh bin Ibrâhîm, at the end of the present copy, where it is stated that he was born at 'Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qâḍî 'Abdallâh bin 'Ubaidarraḥmân, called Abâ Buṭain (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muḥammad bin al-Hudaibî (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Ḥanbali scholars of the time, and collected materials for the present work. He held the post of Mufti at Mecca: and died at Tâ'if on the 12th Sha'bân, A.H. 1295=A.D. 1878.

Beginning:—

أحمد من رفع مقدار العلماء وجعلهم أعلاما للبحر \*

In the preface, the author points out that Zainaddîn 'Abdarraḥmân al-'Ulaimî (*d.* A.H. 927=A.D. 1521) compiled a supplement to



the *Tabaqât* of Ibn Rajab al-Ḥanbalî (No. 779 above), which contained biographical notices of those Ḥanbalî scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Ḥanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

The notices begin with *ابراهيم بن احمد بن عبد الهادي بن عبد الحميد* and end with *يوسف بن يحيى بن يوسف الطور كرمي* and *المقدسى الصالحى*. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with *أمينة بنت محمد* and ending with *نشوان بن ابراهيم الدمشقى*.

The work was completed at Mecca on the 12th Jumâdâ II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

قد انتهت فعلا من المسودة الثانية جامعته الاحقر الراجي اطف ربه  
العلي عبده محمد بن عبد الله بن حميد الحنبلي مفتي الحنابلة بمكة  
المشرفة ..... و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر  
جمادي الآخرة من شهر سنة ١٢٨٨ ختمها الله على جميع المسلمين بخير  
وذلك بخلوتي بمدرسة الوزير محمد پاشا في جاذب باب الزيارة مكة  
المشرفة \*

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.

## PHYSICIANS.

No. 786.

foll. 234; lines 27; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

عيون الانبياء في طبقات الأطباء

'UYÛN AL ANBÂ' FÎ ṬABAQÂT  
AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652=A.D. 1254.

Author: Muwaffaqaddin Abû'l-Abbâs Ahmad bin al-Qâsim, commonly known as Ibn Abî Ūsaibrah as-Sa'dî al-Khazrajî صوفى الدين ابو العباس احمد بن القاسم الشعمري ناسى ابي اصبيعة السعدي الخزرجى. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634=A.D. 1236 was given the post of chief physician of the Nûriyah hospital at Damascus; and was subsequently appointed medical adviser to Amir 'Izzaddin Aidamir bin 'Abdallâh, the chief of Şarkhad. He died in A.H. 668=A.D. 1270. See Iktifâ' al-Qunû', p. 103; and Brock., vol. i, p. 325.

Beginning:—

الحمد لله ناشر الامم و منتشر الرمم بارئى النسم و مبرء السقم الخ \*

The contents of the work are described in Berlin. No. 10,058. See also Br. Mus. Suppl., No. 647; Cairo, vol. v, p. 92; Râmpûr, p. 642; and Hâj. K̲hal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A.H. 1267=A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunae are found on foll. 3<sup>b</sup>, 58<sup>b</sup>, 100<sup>a</sup>, 154<sup>b</sup>, 162<sup>a</sup>, 171<sup>b</sup>, 178<sup>a</sup> and 181<sup>b</sup>.

A fly-leaf at the end contains a biographical sketch of Ḥakim Muḥammad Kâzım of Delhi (d. A.H. 1149=A.D. 1736).

## LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

fol. 181; lines 11; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ ṬABAQÂT  
AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A.H. 542=A.D. 1147, arranged in chronological order.

Author: Kamâladdin Abû'l-Barakât 'Abdarrahmân bin Muḥammad bin 'Uбайдاللہ bin Abî Sa'id al-Anbârî كمال الدين ابوالبركات عبد الرحمن بن محمد بن عبد الله بن ابي سعيد الانباري. He was born at Anbâr (a village about ten miles from Baḡdād) in Rabî' II, A.H. 513=A.D. 1119; came to Baḡdād in his early youth, and settled permanently there. He studied in the Nizâmiyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Shabân, A.H. 577=A.D. 1181. See Buḡyat al-Wu'ât, fol. 237<sup>a</sup>; Ṭabaqât by Ibn Qâḍi Shuhbah, fol. 56<sup>a</sup>; Ṭabaqât by Al-Isnawî, fol. 22<sup>b</sup>; Ṭabaqât by Ibn al-Mulaqqin, fol. 110<sup>a</sup>; Ṭabaqât al-Kubrâ by As-Subkî, vol. v. fol. 259<sup>a</sup>; Mir'ât Al-Janân, fol. 347<sup>a</sup>; and Ibn Khallikân (De Slane's translation), vol. ii, p. 95.

Beginning:—

الحمد لله خالق الانسان الذي علمه البيان الخ \*

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajarî (*d.* A.H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Hâj. Kḥal., vol. vi. p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated. A.H. 1314=A.D. 1896.

Scribe: قاسم على حيدر ابادي.

No. 788.

foll. 364; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

بغية الوعاة في طبقات اللغويين والنحاة

## BUGYAT AL-WU'ÂT FÎ TABAQÂT AL-LUGAWÎYÎN WAN-NUHÂT.

A biographical dictionary of lexicographers and grammarians, by Jalâladdin as-Suyûti (*d.* A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

\* الحمد لله خالق الوجود و معدمه و مانع الفضل و ملهمه النخ

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled *الفنح القرب*, which is a glossary of the well-known work on grammar, entitled *مغني اللبيب*, by Ibn Hishâm (*d.* A.H. 761=A.D. 1360).

The work was completed in Ramadân, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v. p. 19; Köpr., No. 1117; Brill-Houtsma, No. 211; Berlin, No. 10.062; Wien, No. 1175; Br. Mus., No. 1644; Yenî. No. 873; Râmpûr. p. 626; and Buhâr, No. 268. See also Hâj. Khal., vol. iv. p. 151; and Brock., vol. ii. p. 156.

The work has been printed in Egypt, A.H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabî I, A.H. 924=A.D. 1518.

Besides several large gaps on foll. 264<sup>a</sup>, 291<sup>a</sup> and 334, there are short lacunae on foll. 63<sup>a</sup>, 132<sup>a</sup>, 198<sup>a</sup>, 254<sup>a</sup>, 264<sup>a</sup>, 283<sup>b</sup>, 326<sup>b</sup>, 346<sup>a</sup> and 362<sup>b</sup>.

The title-page contains a seal bearing the inscription *سد محمد عباس موسوي*, dated A.H. 1262=A.D. 1846.

## POETS.

No. 789.

fol. 172; lines 22-24; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4\frac{1}{4}$ .

طبقات الشعراء

ṬABAQÂT AṢH-SHU'ARÂ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abû Muhammad Abdallâh bin Muslim bin Qutaibah ad-Dinawarî أبو محمد عبد الله بن مسلم بن قتيبة الدينوري.

The author, who was a grammarian and philologist of eminent talent, was born in Baġdâd (or, according to some, at Kûfah) in A.H. 213=A.D. 828. Having served for some time as a Qâḍi at Dinawar, he came to be known by the surname of Dinawarî. He died in Baġdâd, A.H. 276=A.D. 889. For the life and the works of the author, see Mir'ât al-Janân, fol. 172<sup>1</sup>; Dustûr al I'âm, fol. 112<sup>2</sup>; Nuzhat al-Alibbâ', fol. 101<sup>3</sup>; Buġyat al-Wu'ât, fol. 228<sup>4</sup>; Ibn Khalikân (De Slane's translation), vol. ii, p. 22; and Brock., vol. i, p. 120.

Beginning:—

قال أبو محمد عبد الله بن مسلم بن قتيبة هدا كتاب الغته في  
الشعراء اخبرت فيه عن الشعراء وازمانهم و افادتهم و احوالهم في  
اشعارهم النج \*

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo vol. v, p. 79. See also Hâj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السيد محمد الرفاعي.



## No. 791.

fol. 159; lines 17; size  $8 \times 6$ ;  $7 \times 5$ .

يَتِيْمَةُ الدَّهْرِ

## YATÎMAT AD-DAHR.

A fragment of the well-known work, entitled *يتيمة الدهر في محاسن اهل العصر*, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abû Manṣûr 'Abdalmalik bin Muḥammad bin Ismâ'il aṣ-Ṣa'âlîbî أبو منصور عبد الملك بن محمد بن اسمعيل التعالبي.

The author, Aṣ-Ṣa'âlîbî, a standard authority in Arabic philology, was born at Nisâpûr in A.H. 350=A.D. 961, and died in A.H. 429=A.D. 1038. For his life, see *Dustûr al-Ilâm*, fol. 28<sup>b</sup>; and *Ibn K̲halikân* (De Slane's translation), vol. ii, p. 129. See also *Mir'ât al-Janân*, fol. 253<sup>b</sup>, where it is stated that his death took place in A.H. 430=A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110, iii; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6; and Āṣafiyah, p. 344. See also Brock., vol. i, p. 284; and Hâj. K̲hal., vol. vi, p. 508.

Written in old Naskh, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

## No. 792.

fol. 133; lines 17; size  $11\frac{1}{4} \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 4$ .

دُمَيَّةُ الْقَصْرِ وَ عَصْرَةُ أَهْلِ الْعَصْرِ

DUMYAT AL-QAṢR WA 'UṢRAT  
AHL AL-'AṢR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Alī bin Abī 'Alī al-Ḥasan bin 'Alī bin Abī 't-Ṭayyib al-Bākh̲ar̲zī علي بن ابي علي الحسن بن علي بن ابي الطيب البخارى. He was a native of Bākh̲ar̲z (a tract of country near Nisāpūr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bākh̲ar̲z, in an assembly on the occasion of a pleasure party, in A.H. 467=A.D. 1075. See Yāqūt. vol. v, p. 121; Al-Ansāb by As-Sam'ānī. fol. 57<sup>b</sup>; Mir'ât al-Janân. fol. 265<sup>b</sup>; Ṭabaqât by Al-Isnawī. fol. 42<sup>b</sup>; Ṭabaqât by Ibn al-Mulaqqin. fol. 31<sup>a</sup>; Ṭabaqât al-Kubrâ by As-Subkī. vol. iv. fol. 227<sup>a</sup>; Dustūr al-'Ilam, fol. 16<sup>b</sup>; and Ibn Khallikān (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with القسم الاول في طبقات البدو و الصحابة, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien. Nos. 366-8; Goth., No. 2128; Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i. p. 252; Ḥāj. Khāl. vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, A.H. 1293=A.D. 1876.

Scribe: نظير حسن.

The title-page contains a short biographical notice of the author, extracted from Ad-Dahabī's كتاب العمر ناخبار المستر ممن عبر.

### No. 793.

fol. 254; lines 23; size 10×6; 7½×3½.

ريحانة الالباء وزهرة الحياة الدنيا

## RAIḤĀNAT AL-ALIBBĀ' WA ZAH RAT AL-ḤAYĀT AD-DUNYĀ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihābaddīn Ahmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī شهاب الدين احمد بن عمر الخفاجي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawaih of his time,' 'Abū Bakr ash-Shanwānī (d. A.H.



1019=A.D. 1610); in *Ḥanafite* and *Shāfi'ite* jurisprudence under *Shaiḫ al-Islām Muḥammad ar-Ramlī* (*d.* A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shāfi'ī of his time,' *Nūraddīn 'Alī az-Ziyādi* (*d.* A.H. 1024=A.D. 1615); in *Ḥadīṣ* under 'Alī bin Ḡānim al-Maqdisī (*d.* A.H. 1004=A.D. 1595); and in other subjects under *Muḥammad as-Ṣāliḥī* (*d.* A.H. 1039=A.D. 1629). He also received lessons in medicine from *Dā'ūd al-Baṣīr* (*d.* A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to *Ḥaramain*: and afterwards, in A.H. 1020=A.D. 1611, he proceeded to *Constantinople*, where he joined the state service, and held the post of *Qāḍī* in *Romailia*. *Sultān Murād IV* (A.H. 1632-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of *Qāḍī* of *Salonica*, where he remained for a long time and attained much prosperity. Later on, he was appointed a *Qāḍī* in *Egypt*; but, for some reason, was dismissed from that post. The grand *Mufti*, *Yahyā bin Zakariyā* (*d.* A.H. 1053=A.D. 1643), at *Constantinople*, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as *Qāḍī* in *Egypt*, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th *Ramaḍān*, A.H. 1069=A.D. 1659. For the author's life and works, see *Khulāṣat al-Aṣṣar*, vol. i. p. 331; *Iqd al-Jawāhir*, fol. 187<sup>a</sup>; 'Iktifā' al-Qunūṭ, p. 351; *Dustūr al-Ilām*, fol. 43<sup>v</sup>; *Brock.*, vol. ii. p. 285; and *Ḥadā'iq al-Ḥanafiyah*, p. 415.

Beginning:—

حمداً لمن شرح عيون البصائر في رياض النعم النخ \*

The work is divided into four *Qism*, the first dealing with the poets of *Syria*, the second with the poets of *Maḡrib*, the third with the poets of *Mecca*, and the fourth with the poets of *Egypt*.

For other copies, see *Brill-Houtsma*, No. 83; *Paris*, No. 2134; *Br. Mus. Suppl.*, No. 1123; *Cairo*, vol. iv. p. 259; *Rāmpūr*, p. 594; and *Ayā Ṣūfiyah*, No. 4021. See also *Hāj. Khal.*, vol. iii, p. 524.

The work has several times been printed in *Egypt*, viz., in A.H. 1273, 1295 and 1306.

Written in *Naskh*, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th *Jumādā II*, A.H. 1102=A.D. 1691.

Scribe: محمد التركمانى المالكي.

A seal bearing the inscription *لسان السلطان محمود الدولة محمد مندر* علي خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

## No. 794.

fol. 428; lines 15; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 3$ .

The Same.

Another copy of the same work. Defective at the beginning. It opens abruptly thus:—

ام روضة عنا غنت في دار اغصانها ورق بلحسن مونس

Written in fair Naskh, within double red-ruled borders. Dated. A.H. 1081=A.D. 1671.

## No. 795.

fol. 301; lines 27; size  $10 \times 6$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

سلافة العصر في محاسن اعيان العصر

SULÂFAT AL-‘AŞR FÎ MAḤÂSIN  
A‘YÂN AL-‘AŞR.

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.

Author: Şadraddîn ‘Alî bin Ahmad bin Muḥammad Maṣṣûm bin Ibrâhîm al-Madânî ash-Shirâzî, known as As-Sayyid ‘Alî Khân صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المدني الشيرازي الشهير بالسيد علي خان.

The author, Sayyid ‘Alî Khân, whose grandmother belonged to the royal Şafavid family of Persia, was born at Medina on the 15th Jumadâ I, A.H. 1052=A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068=A.D. 1657, he came to Golconda (India) to join his father, who had married the daughter of ‘Abdallâh Qutub Shâh of Golconda (A.H. 1020–1083=A.D. 1611–1672) and had settled there. Suffering ill-treatment at the hands of Abû’l-Ḥasan Shâh (A.H. 1083–1098=A.D. 1672–1687), our author, with his whole family, fled to the court of Aurangzib, who was then at Burhânpûr. Aurangzib received him with marks of honour, and conferred upon him the title of Khân and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to Işfahân, to the court of Sultân Ḥusain Şafawî, the king of Persia (A.H. 1105–1135=A.D.

1694–1722); but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Manşûrîyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See Subḥat al-Marjân, p. 85; and Nasamat as-Saḥar, vol. ii., fol. 77<sup>a</sup>.

Beginning:—

يا من اودع جواهر الكلم حقائق الشفاء الخ \*

The work was completed on the 7th Rabi' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; Âsafîyah, p. 338; Bûhâr, No. 270; Kaṣḥf al-Ḥujub, fol. 83<sup>b</sup>; and Brock, vol. ii, p. 421.

Written in ordinary Naskḥ, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Ali Shâh (A.H. 1258–1263=A.D. 1842–1847), Naşîraddîn Haidar (A.H. 1243–1253=A.D. 1827–1837) and Wâjid 'Ali Shâh (A.H. 1263–1273=A.H. 1847–1856), the rulers of Oudh.

### No. 796.

fol. 252; lines 24; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6 \times 3\frac{1}{3}$ .

نسبة السكر في من تشيع وشعر

## NASAMAT AS-SAḤAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shi'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad-billâh al-Ḥasanî as-Şan'ânî يوسف بن يحيى بن الحسين بن الموفق بالله الحسيني الصنعائي.

The author, who belonged to the Zaidi sect, was the son of Yahyâ bin al-Ḥusain (d. A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 234<sup>f</sup>), a nobleman of Şan'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238<sup>b</sup>, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

## Vol. I.

Beginning :—

الحمد لله الذي اشعر شيعة الحق بالادب من اتباع كتابه المنظوم و  
جعلهم عصابة قافية لحبيبه الذي خصه بالشعراء و القصص في سفر مرقوم الخ \*

We are told in the preface that, except for one or two poets of the Kaisâniyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmiyah, the Ismâ'iliyah, and the Zaidiyah sects.

The present volume contains lives of the following poets :—

1. Abû'l-Abbâs Ibrâhîm bin al-'Abbâs aṣ-Ṣûlî (*d.* A.H. 243 = A.D. 857), fol. 3<sup>b</sup>.
2. Abû'l-Ḥasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d.* A.H. 1110 = A.D. 1699), fol. 8<sup>b</sup>.
3. Imâm Abû'l-Ḥasan Ibrâhîm bin 'Abdallâh al-Ḥasanî al-Hijâzî (*d.* A.H. 145 = A.D. 762), fol. 14<sup>a</sup>.
4. Abû Ishâq Ibrâhîm Ibn Harmah (*d.* A.H. 150 = A.D. 767), fol. 18<sup>b</sup>.
5. Abû'l-Qâsim Aḥmad bin Muḥammad al-Jazarî aṣ-Ṣanawbarî. fol. 22<sup>b</sup>.
6. Aḥmad bin al-Ḥusain Badî'azzamân al-Hamadânî (*d.* A.H. 398 = A.D. 1008), fol. 26<sup>a</sup>.
7. Abû'r-Raqa'maq Aḥmad bin Muḥammad al-Anṭâkî (*d.* A.H. 399 = A.D. 1009), fol. 31<sup>a</sup>.
8. Aḥmad bin Muḥammad ad-Dârimî al-Miṣṣîṣî, commonly called An-Nâmî (*d.* A.H. 399 = A.D. 1009), fol. 34<sup>b</sup>.
9. Aḥmad bin Muḥammad ar-Rassî (*d.* A.H. 345 = A.D. 956), fol. 37<sup>a</sup>.
10. Aḥmad bin Munîr bin Aḥmad bin Muṭliḥ aṭ-Ṭarâbulusî (*d.* A.H. 548 = A.D. 1153), fol. 38<sup>b</sup>.
11. Abû't-Ṭayyib Aḥmad bin Ḥusain al-Mutanabbî (*d.* A.H. 354 = A.D. 965), fol. 41<sup>b</sup>.
12. Aḥmad bin al-Hasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 48<sup>a</sup>.
13. Aḥmad bin al-Ḥusain bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1092 = A.D. 1681; see *Khulâṣat al-Aṣar* vol. i, p. 180), fol. 51<sup>a</sup>.
14. Shamsaddîn Abû Muḥammad Aḥmad bin al-Ḥasan bin Aḥmad al-Kawkabânî aṣ-Ṣan'ânî (*d.* A.H. 1080 = A.D. 1669), fol. 54<sup>a</sup>.
15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaiḥî aṣ-Ṣan'ânî, fol. 60<sup>a</sup>.

16. Aḥmad bin Aḥmad bin Muḥammad al-Ḥasanī al-Ānisī (*d.* A.H. 1119=A.D. 1707), fol. 61<sup>b</sup>.
17. \*Khalifah Abū'l-ʿAbbās Aḥmad an-Nāṣir-lidinallāh al-ʿAbbāsī (A.H. 575-622=A.D. 1180-1225), fol. 64<sup>a</sup>.
18. Khalifah Abū'l-ʿAbbās Aḥmad al-Muʿtaḍid-billāh (A.H. 279-289=A.D. 892-902), fol. 67<sup>b</sup>.
19. Abū'l-ʿAlā Aḥmad bin ʿAbdallāh al-Maʿarri († *d.* A.H. 439=A.D. 1047), fol. 69<sup>a</sup>.
20. Al-Qāḍī ar-Rashīd Aḥmad bin al-Qāḍī ar-Rashīd ʿAlī al-Ḡassānī al-Aswānī (*d.* A.H. 563=A.D. 1167), fol. 75<sup>a</sup>.
21. Qāḍī Shamsaddin Aḥmad bin al-Qāḍī Badraddin Muḥammad al-Ḥaimī, fol. 77<sup>b</sup>.
22. As-Sayyid Abū ʿAlī Aḥmad bin Muḥammad al-Ḥasanī al-Yamanī al-Ānisī, fol. 80<sup>b</sup>.
23. Aḥmad bin Nāṣir bin ʿAbdalḥaqq aṣ-Ṣanʿānī, fol. 82<sup>a</sup>.
24. Qāḍī Aḥmad bin Saʿdaddin al-Maswarī (*d.* A.H. 1079=A.D. 1668), fol. 85<sup>a</sup>.
25. Al-Muʿayyad-billāh Abū'l-Ḥusain Aḥmad bin al-Husain al-Ḥasanī (*d.* A.H. 421=A.D. 1030), fol. 87<sup>a</sup>.
26. Aḥmad bin Muḥammad al-Ḥijāzī, fol. 88<sup>a</sup>.
27. Mirzā Abū ʿAlī Aḥmad bin Muḥammad bin Maṣṣūm al-Ḥasanī (*d.* A.H. 1085=A.D. 1674), fol. 92<sup>a</sup>.
28. Abū Muḥammad Ishāq bin al-Mahdī Aḥmad bin al-Ḥasan bin al-Manṣūr-billāh al-Qāsim bin Muḥammad bin ʿAlī al-Ḥasanī al-Yamanī, fol. 93<sup>a</sup>.
29. Aṣ-Ṣāḥib Abū'l-Qāsim Ismāʿīl bin Abī'l-Ḥasan Ibn ʿAbbād aṭ-Ṭālaqānī (*d.* A.H. 385=A.D. 995), fol. 95<sup>a</sup>.
30. Abū'l-Ḥasan Ismāʿīl bin Abī Yaḥyā Muḥammad bin al-Hasan, fol. 101<sup>b</sup>.
31. Abū Ḥāshim Ismāʿīl bin Muḥammad, called As-Sayyid al-Kūfī (*d.* A.H. 173=A.D. 789), fol. 104<sup>a</sup>.
32. Abū't-Ṭāhir al-Manṣūr Ismāʿīl bin al-Qā'im-biamrillāh al-Ismāʿīlī (*d.* A.H. 341=A.D. 953), fol. 112<sup>b</sup>.
33. Abū'l-Walīd Ashjaʿ bin ʿUmar as-Sulamī, fol. 113<sup>b</sup>.
34. Aiman bin Ḥarīm bin Fātik al-Asadī, fol. 120<sup>a</sup>.
35. Abū Muḥammad Barakāt bin al-Ḥasan. Sharif of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121<sup>a</sup>.

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\* The author curiously tells us that this ʿAbbāsīd Caliph had professed the Imānīyah belief regarding *Imāmat*, and that he had proclaimed himself to be a *Naʿil* of the hidden Imām, al-Mahdī.

† The date seems to be incorrect. According to Ibn Khalīkān (*De Slane's Translation*), vol. i, p. 96; *Bugyat al-Wuʿāt*, fol. 105<sup>a</sup>; and *Mirʾāt al-Janān*, fol. 257<sup>a</sup>, Abū'l-ʿAlā al-Maʿarri died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr aş-Şairafî, fol. 122<sup>b</sup>.
37. Abû'l-Ḥusain Tâjaddawlah bin as-Sultân Abî Shujâ' 'Aḍudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad-Dailamî, fol. 124<sup>b</sup>.
38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Manşûr bin al-Mahdî al-Ḥasanî (*d.* A.H. 374=A.D. 984; see *Mir'ât al-Janân*, fol. 227<sup>a</sup>), fol. 126<sup>a</sup>.
39. Abû Yahyâ Tamîm bin al-Mu'izz bin Bâdis (*d.* A.H. 501=A.D. 1108), fol. 128<sup>b</sup>.
40. Majdalmulk Abû'l-Faḍl Ja'far Ibn Shamsalkhilâfah (*d.* A.H. 622=A.D. 1225), fol. 130<sup>b</sup>.
41. Ja'far bin al-Muṭahhar bin Muḥammad al-Jurmûzî (*d.* A.H. 1096=A.D. 1685), fol. 134<sup>b</sup>.
42. Tâjaddîn Ja'far bin Muḥammad bin Zakîaddîn, called Ibn Ma'îyâh ( ابن معية ), fol. 137<sup>b</sup>.
43. Abû'l-Faḍl Ju'aifarân bin 'Alî bin Aşğar bin as-Sarî bin 'Abdarrahmân al-Anbârî, fol. 138<sup>b</sup>.
44. Abû Firâs al-Ḥârîş bin Abî'l-Alâ Ḥamdân bin Ḥamdûn ash-Shâmî (*d.* A.H. 357=A.D. 968), fol. 141<sup>b</sup>.
45. Abû'l-Ḥusain al-Ḥasan bin al-Ḥusain bin al-Manşûr-billâh Abî Muḥammad al-Qâsim bin Muḥammad al-Ḥasanî aş-Şan'ânî, fol. 145<sup>a</sup>.
46. Qâḍî Sharafaddîn al-Ḥasan bin al-Qâḍî 'Alî bin Jâbir al-Khawlânî (*d.* A.H. 1079=A.D. 1668), fol. 149<sup>a</sup>.
47. Abû Muḥammad al-Ḥasan bin Muḥammad bin Hârûn al-Azdî al-Muhallabî (*d.* A.H. 352=A.D. 963), fol. 154<sup>a</sup>.
48. Abû Nuwâs al-Ḥasan bin Hânî (*d.* A.H. 196=A.D. 811; see *Mir'ât al-Janân*, fol. 117<sup>b</sup>), fol. 155<sup>b</sup>.
49. Ash-Shaikh al-Majîd Abû 'Alî al-Ḥasan bin 'Abdaşşamad al-'Asqalânî (*d.* A.H. \* 432=A.D. 1040), fol. 160<sup>a</sup>.
50. Ad-Dâ'î al-Ḥasan bin Idrîs bin 'Alî bin al-Ḥusain bin Idrîs bin al-Ḥasan bin 'Abdallâh bin 'Alî, called Al-Anf, fol. 160<sup>b</sup>.
51. Qâḍî Sharafaddîn al-Ḥasan bin Aḥmad al-Ḥaimî, fol. 163<sup>b</sup>.
52. Shamsalmahâsin Abû Aḥmad al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d.* A.H. 1100=A.D. 1688), fol. 165<sup>a</sup>.
53. Al-Manşûr-billâh Abû Muḥammad al-Ḥasan bin Badraddîn fol. 168<sup>b</sup>.
54. Ḥasan bin 'Abdallâh bin Mahdî bin al-Qâsim bin Mahdî bin 'Abdallâh al-Ḥasanî aş-Şan'ânî, fol. 170<sup>b</sup>.

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\* The date seems to be incorrect. According to Ibn Khallikân (*De Slane's Translation*), vol. i, p. 387, Ash-Shaikh al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'il al-Ḥusain bin 'Alî at-Ṭuġrâ'i (*d.* A.H. 518=A.D. 1124), fol. 172<sup>b</sup>.

56. Abû 'Abdallâh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjâj al-Kâtib, fol. 176<sup>a</sup>.

57. Abû'l-Qâsim al-Ḥusain bin 'Alî bin al-Ḥusain bin 'Alî bin Muḥammad al-Wazir al-Maġribî (*d.* A.H. 418=A.D. 1027), fol. 180<sup>b</sup>.

58. Ḥusain bin 'Alî bin Ḥasan al-Ḥusainî al-Madanî, called Ibn Shadqam, fol. 183<sup>b</sup>.

59. Ḥusain bin 'Alî bin Mûsâ al-Khayyât aṣ-Ṣan'ânî, fol. 184<sup>b</sup>.

60. Ḥusain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1112=A.D. 1700), fol. 187<sup>a</sup>.

61. Abû Muḥammad al-Ḥusain bin 'Alî bin al-Mutawakkil-alallâh, fol. 191<sup>a</sup>.

62. Ḥusain bin Muḥammad bin Sha'bân al-Jahhâfi, fol. 192<sup>b</sup>.

63. Abû 'Abdallâh al-Ḥusain bin al-Muṭahhar bin Muḥammad al-Jurmûzî, fol. 193<sup>b</sup>.

64. Ḥusain bin 'Abdaṣṣamad al-'Âmulî, fol. 195<sup>a</sup>.

65. Ḥusain al-Wâdî (*d.* A.H. 1080=A.D. 1669), fol. 197<sup>a</sup>.

66. Abû Muḥammad Ḥaidar Âġâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198<sup>b</sup>.

67. Abû'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203<sup>b</sup>.

68. Darwish bin Muḥammad at-Ṭâlû'i (*d.* A.H. 1014=A.D. 1605; see *Khulâṣat al-Aṣar*, vol. ii, p. 149), 204<sup>b</sup>.

69. Di'bîl bin 'Alî al-Khuza'i (*d.* A.H. 246=A.D. 860), fol. 207<sup>b</sup>.

70. Abû'l Muṭâ' Dû'l-Qarnain bin Ḥamdân Wajihaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212<sup>a</sup>.

71. Abû'l-Wafâ' Râjiḥ bin Ismâ'il bin Abî'l-Haiṣam al-Asadî al-Hillî, fol. 213.

72. At-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Ḥusain, fol. 214<sup>b</sup>.

73. Abû'l-Ma'âlî Zaid bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1104=A.D. 1692), fol. 217<sup>a</sup>.

74. Diyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imâm al-Manṣûr-billâh (*d.* A.H. 1122=A.D. 1710), fol. 221<sup>b</sup>.

75. Tâjaddîn Abû'l-Yumn Zaid bin al-Ḥasan al-Kindî (*d.* A.H. 613=A.D. 1217), fol. 225<sup>b</sup>.

76. Qâdî Zaid bin Ṣâliḥ bin Abî'r-Rijâl al-Yamanî (*d.* A.H. 1114=A.D. 1702), fol. 227<sup>a</sup>.

77. Imâm Abû'l-Ḥusain Zaid bin 'Alî (*d.* A.H. \* 122=A.D. 740). fol. 230<sup>a</sup>.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alî bin Dâ'ud al-Ḥasanîyah al-Yamaniyah (*d.* A.H. 1114=A.D. 1702), fol. 234<sup>b</sup>.

79. Sadîf bin Maimûn, fol. 236<sup>b</sup>.

80. As-Sarî bin Aḥmad ar-Raffâ' (*d.* A.H. 362=A.D. 972), fol. 238<sup>a</sup>.

81. Sa'nah bin al-'Arid al-Hârûnî al-Hijâzî, fol. 240<sup>a</sup>.

82. Abû Muḥammad Sa'îd bin Muḥammad as-Simhî, fol. 242<sup>a</sup>.

83. Abû Umayyah Shurailh bin al-Hâriṣ al-Kindî (*d.* A.H. 87=A.D. 706), fol. 244<sup>a</sup>.

84. Shabân bin Salim bin 'Uṣmân aṣ-Ṣan'ânî ar-Rûmî, fol. 246

85. Aḍ-Ḍahhâk bin Qais al-Aḥnaf at-Tamîmî (*d.* A.H. 68=A.D. 687), fol. 249<sup>b</sup>.

Colophon :—

انتهى الجزء الاول من نسمة السكر في ذكر من تشيع و شعر .....  
وافق الفراغ من زبر هذا الكتاب ليلة الاثنين لعله سادس شهر ربيع الآخر  
من شهر سنة سبع وتسعين ومائة و الف بقلم الفقير الى عفو الملك  
القدير ..... عبد الكريم بن احمد بن محمد بن اسحاق \*

For other copies, see Berlin, No. 7423; and Âṣafiyaḥ, p. 344.

Written in Naskh, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

## No. 797.

fol. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets :—

1. Al-Malik aṣ-Ṣâlih Ṭalâ'î bin ar-Ruzzik (*d.* A.H. 556=A.D. 1161), fol. 1<sup>b</sup>.

\* According to the Mir'ât al-Janân, fol. 63<sup>b</sup>, Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.



2. Abû Manşûr Zâfir bin al-Qâsim bin Manşûr al-Haddâd al-Iskandarânî (*d.* A.H. 529=A.D. 1134), fol. 9<sup>a</sup>.

3. Abû'l-Aswad Zâlim bin 'Amr ad-Duwalî (*d.* A.H. 69=A.D. 688), fol. 12<sup>a</sup>.

4. Abû't-Tufail 'Âmir bin Wâsilah bin 'Abdallâh al-Kinânî aş-Şahâbî (*d.* A.H. 110=A.D. 728; see *Al-Kâshif*, fol. 63<sup>a</sup>), fol. 15<sup>a</sup>.

5. Abû'l-Hasan 'Abdallâh bin Mu'âwîyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol. 15<sup>b</sup>.

6. Abû Muḥammad 'Abdallâh bin al-Mutawakkil *Sharafaddîn* bin *Shamsaddîn* bin al-Mahdî al-Ḥasanî al-Yamanî aş-Şan'ânî, fol. 17<sup>a</sup>.

7. Khalifah Mâ'mûn ar-Raṣhîd al-'Abbâsî (A.H. 198-218=A.D. 813-833), fol. 19<sup>a</sup>.

8. Abû Muḥammad 'Abdallâh bin Muḥammad al-Kâtib, commonly called Ibn al-Khâzin, fol. 23<sup>b</sup>.

9. Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Husain aş-Şan'ânî, fol. 26<sup>a</sup>.

10. Al-Imâm Abû'l-Ḥasan 'Abdallâh bin Ḥamzah bin Sulaimân bin Ḥamzah bin 'Alî, surnamed al-Manşûr-billâh (*d.* A.H. 614=A.D. 1217; see *Aqilat ad-Daman*, fol. 57<sup>b</sup>), fol. 28<sup>b</sup>.

11. 'Alâ'addîn Maḥmûd Khwârizm Shâh (A.H. 596-617=A.D. 1199-1220), fol. 30<sup>b</sup>.

12. Abû Aḥmad 'Ubaidallâh bin 'Abdallâh al-Khuzâ'î (*d.* A.H. 300=A.D. 913), fol. 32<sup>b</sup>.

13. Qâḍî Abû Muḥammad 'Ubaidallâh bin Aḥmad al-Baġdâdî (*d.* A.H. 331=A.D. 942), fol. 34<sup>b</sup>.

14. 'Izzaddîn Abû Ḥâmid 'Abdalḥamîd bin Hibatallâh bin Muḥammad Ibn Abî'l-Ḥadîd al-Anbârî (*d.* A.H. 656=A.D. 1258), fol. 36<sup>a</sup>.

15. 'Abdalḥadî bin Muḥammad as-Sawdî, fol. 37<sup>b</sup>.

16. Şafiaddîn Abû'l-Maḥâsin 'Abdalazîz al-Ḥillî (*d.* A.H. 760=A.D. 1359), fol. 38<sup>b</sup>.

17. Abû Muḥammad 'Abdassalâm bin Raġbân, surnamed Dîk al-Jinn (*d.* A.H. 236=A.D. 850), fol. 41<sup>b</sup>.

18. Aşh-Şarîf al-Murtadâ Abû'l-Qâsim 'Alî bin Abî Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43<sup>a</sup>.

19. Abû'l-Barakât 'Alî bin al-Ḥusain bin 'Alî bin Ja'far bin Muḥammad an-Nisâbûrî, fol. 44<sup>b</sup>.

20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896), fol. 45<sup>b</sup>.

21. Abû'l-Faraj 'Alî bin al-Ḥusain al-Işfahânî (*d.* A.H. 356=A.D. 967), fol. 48<sup>a</sup>.

22. Qâdî Jamâladdîn 'Alî bin Muḥammad bin Aḥmad al-'Anṣî aṣ-Ṣan'ânî, fol. 50<sup>b</sup>.

23. Abû Muḥammad Jamâladdîn 'Alî bin Ṣâliḥ bin Muḥammad Abî'r-Rijâl aṣ-Ṣan'ânî, fol. 51<sup>b</sup>.

24. Abû'l-Ḥasan 'Alî bin Muḥammad bin Manṣûr bin Naṣr bin Bassâm an-Nadîm al-Baġdâdî (*d.* A.H. 302=A.D. 914), fol. 53<sup>a</sup>.

25. Qâdî Abû'l-Qâsim 'Alî at-Tanûkhî (*d.* A.H. 342=A.D. 953), fol. 54<sup>b</sup>.

26. Aṣh-Sharîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muḥammad an-Nâsir-lidinallâh ad-Dailamî, fol. 58<sup>o</sup>.

27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Waṣîf al-Hallâ' an-Nâshî al-Baġdâdî (*d.* A.H. 366=A.D. 976), fol. 59<sup>b</sup>.

28. Abû'l-Ḥasan 'Alî bin Muḥammad at-Tihâmî (A.H. 416=A.D. 1025), fol. 60<sup>b</sup>.

29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdân (*d.* A.H. 356=A.D. 967), fol. 63<sup>b</sup>.

30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-alallâh Abî 'Alî Ismâ'il bin al-Manṣûr-billâh al-Qâsim (*d.* A.H. 1096=A.D. 1685), fol. 65<sup>b</sup>.

31. Abû'l-Qâsim 'Alî bin Ishâq bin Kḥalaf az-Zâhî (*d.* A.H. 352=A.D. 963), fol. 66<sup>b</sup>.

32. Abû'l-Ḥusain 'Alî bin Sa'id bin 'Abdarrahmân bin Aḥmad bin Yûnus aṣ-Ṣadafî al-Munajjim al-Miṣrî (*d.* A.H. 399=A.D. 1009), fol. 67<sup>b</sup>.

33. Aṣh-Sharîf Abû'l-Ḥasan 'Alî bin Muḥammad bin Ja'far bin Muḥammad bin Zaid al-Ḥimmânî al-Kûfî, fol. 68<sup>b</sup>.

34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Hijâzî, fol. 69<sup>a</sup>.

35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muḥammad bin Ṣalâḥ al-Ḥasanî aṣ-Ṣan'ânî, fol. 70<sup>a</sup>.

36. Al-Malik al-Afdal Nûraddîn 'Alî bin Sulṭân Ṣalâḥaddîn al-Ayyûbî (A.H. 582-592=A.D. 1186-1196), fol. 71<sup>b</sup>.

37. Abû'l-Ḥasan 'Alî bin Muḥammad al-Ḥarîrî, fol. 72<sup>b</sup>.

38. 'Alâ'addîn Abû'l-Muzaffar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A.H. 716=A.D. 1316), fol. 73<sup>a</sup>.

39. Qâdî Abû'l-Ḥasan 'Alî bin al-Qâdî Abî Ḥanifah an-Nurmân al-Maġribî (*d.* A.H. 374=A.D. 984), fol. 75<sup>a</sup>.

40. Sayyid Jamâladdîn 'Alî bin Aḥmad bin Muḥammad bin Ma'sûm al-Ḥasanî al-Madanî (*d.* A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77<sup>a</sup>.

41. Al-Faqîh Abû Muḥammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A.H. 569=A.D. 1174), fol. 78<sup>a</sup>.

42. Sayyid 'Îsâ bin Luţfallâh bin al-Muţahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81<sup>b</sup>.
43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol. 83<sup>a</sup>.
44. Abû Shujâ' Fanâkhusraw 'Aḡdaddawlah bin Ruknadawlah as-Sâsânî ad-Dailamî (*d.* A.H. 372=A.D. 983), fol. 87<sup>a</sup>.
45. Sayyid Qâsim bin al-Ḥasan bin al-Muţahhar bin Muḥammad al-Ḥasanî al-Jurmûzî aş-Şan'ânî, fol. 90<sup>a</sup>.
46. Abû Dulaf Qâsim bin 'Îsâ bin Idrîs al-'Ijlî (*d.* A.H. 226=A.D. 840), fol. 92<sup>b</sup>.
47. Al-Imâm al-Manşûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1029=A.D. 1620), fol. 97<sup>a</sup>.
48. Al-Amîr Murtamidaddawlah Qarwâsh bin Ḥusâmadawlah al-'Uqailî (*d.* A.H. 444=A.D. 1052), fol. 101<sup>a</sup>.
49. Abû 'Amr Qais bin Dariḥ (*d.* A.H. 68=A.D. 687), fol. 102<sup>b</sup>.
50. Abû 'Amr Qais bin 'Amr bin Mâlik bin Ḥarb an-Nafâshî al-Ḥârîşî, fol. 104<sup>b</sup>.
51. Abû Şakhr Kuşair bin 'Abdarrahmân bin al-Aswad bin 'Âmir al-Ġassânî (*d.* A.H. 105=A.D. 723), fol. 107<sup>b</sup>.
52. Al-Kumait bin Zaid al-Asadî, fol. 109<sup>b</sup>.
53. Abû Ibrâhîm Mâlik bin al-Ḥârîş al-Aşhtar an-Nakḥarî (*d.* A.H. 39=A.D. 660), fol. 114<sup>a</sup>.
54. Qâḍî Abû 'Alî al-Muḥassin bin Abî'l-Qâsim 'Alî bin Muḥammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d.* A.H. 384=A.D. 994), fol. 117<sup>b</sup>.
55. Sayyid Diyâ'addin al-Muḥsin bin al-Mutawakkil-'alallâh Ismâ'îl bin al-Manşûr-billâh abî Muḥammad al-Qâsim, fol. 120<sup>a</sup>.
56. Abû'l-Qâsim Muḥammad bin Hânî al-Andalusî (*d.* A.H. 362=A.D. 973), fol. 122<sup>a</sup>.
57. Badraddin Muḥammad bin al-Ḥusain al-Marhabî aşh-Sharafi, fol. 127<sup>b</sup>.
58. Ash-Sharîf ar-Raḍî Abû'l-Ḥasan Muḥammad bin al-Ḥusain al-Mûsawî (*d.* A.H. 406=A.D. 1015), fol. 130<sup>b</sup>.
59. Bahâ'addin Muḥammad bin Ḥusain al-'Âmulî (*d.* A.H. 1030=A.D. 1621), fol. 133<sup>b</sup>.
60. Qâḍî Muḥammad bin Ibrâhîm aşh-Shajarî as-Sahûlî (*d.* A.H. 1109=A.D. 1697), fol. 139<sup>a</sup>.
61. Sayyid Muḥammad bin al-Ḥusain bin Yaḥyâ bin Aḥmad al-Ḥasanî al-Kawkabânî, fol. 140<sup>a</sup>.
62. Qâḍî Abû Aḥmad Muḥammad bin al-Ḥasan bin Aḥmad al-Ḥaimî (*d.* A.H. 1115=A.D. 1703), fol. 142<sup>a</sup>.
63. Muḥammad bin 'Alî al-Ḥurr aşh-Shâmî al-'Âmulî al-Işfahânî (*d.* A.H. 1088=A.D. 1677), fol. 144<sup>a</sup>.

64. Muḥammad bin ‘Alī bin Maḥmūd ash-Shāmi al-Āmulī, fol. 145<sup>b</sup>.

65. Ash-Sharīf Abū ‘Abdallāh Muḥammad bin Ṣāliḥ bin ‘Abdallāh bin Mūsā al-Ḥasanī al-Hijāzī, fol. 146<sup>b</sup>.

66. Ash-Sharīf Abū’l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm Ṭabāṭabā bin Ismā‘īl ad-Dibāj al-Ḥasanī al-Iṣfahānī, fol. 150<sup>b</sup>.

67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Ḥasan al-Manṣūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī aṣ-Ṣan‘ānī, fol. 151<sup>b</sup>.

68. Sayyid Badraddīn Muḥammad bin ‘Abdallāh bin al-Ḥusain bin al-Imām al-Manṣūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī, fol. 153<sup>a</sup>.

69. Muḥammad bin ‘Abdallāh bin al-Imām Sharafaddīn Yaḥyā bin Shamsaddīn al-Ḥasanī al-Kawkabānī (*d.* A.H. 1016 = A.D. 1607), fol. 155<sup>a</sup>.

70. Abū’l-Qāsim Muḥammad bin Wahb al-Ḥimyarī al-Baṣrī, fol. 158<sup>b</sup>.

71. Ḥakīm Muḥammad Ṣāliḥ al-Jilānī al-Fārisī (*d.* A.H. 1088 = A.D. 1677), fol. 159<sup>b</sup>.

72. Abū Bakr Muḥammad bin al-‘Abbās al-Khwārizmī (*d.* A.H. 383 = A.D. 993), fol. 161<sup>a</sup>.

73. Abū Bakr Muḥammad bin Aḥmad al-Khabbāz al-Baladī, fol. 163<sup>b</sup>.

74. ‘Izzalmulk Muḥammad bin Abī’l-Qāsim ‘Ubaidallāh bin Aḥmad bin Ismā‘īl bin ‘Abdal-aziz al-Musabbihī (*d.* A.H. 420 = A.D. 1029), fol. 164<sup>b</sup>.

75. Abū ‘Abdallāh Muḥammad bin Ja‘far al-Qazzāz (*d.* A.H. 412 = A.D. 1021), fol. 165<sup>b</sup>.

76. Al-Amīr Abū’l-Qāsim Muḥammad bin al-Manṣūr-billāh ‘Abdallāh bin Ḥamzah, surnamed An-Nāṣir-lidīnallāh al-Ḥasanī al-Ḥamzī, fol. 167<sup>b</sup>.

77. Abū’l-Ḥasan Muḥammad bin ‘Abdallāh bin Muḥammad bin Yaḥyā al-Qurashī al-Makḥzūmī aṣ-Salāmī (*d.* A.H. 393 = A.D. 1003), fol. 168<sup>b</sup>.

78. Abū’l-Faḍl Muḥammad bin Abī ‘Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-‘Amīd al-Kātib (*d.* A.H. 359 = A.D. 969), fol. 169<sup>b</sup>.

79. Abū’l-Faṭḥ Muḥammad bin ‘Ubaidallāh bin ‘Abdallāh al-Kātib, generally known as Sibṭ Ibn at-Ta‘āwīḍī (*d.* A.H. 553 = A.D. 1158), fol. 173<sup>a</sup>.

80. Muḥiyaddin [Muḥammad] bin 'Alī bin Muḥammad, known as Ibn al-'Arabī (*d.* A.H. 638=A.D. 1240), fol. 177<sup>a</sup>.

81. Al-Muntaṣir-billāh al-'Abbāsī (A.H. 247-248=A.D. 861-862), fol. 180<sup>b</sup>.

82. Muḥammad bin al-Ḥusain aṭ-Ṭūsī, fol. 185<sup>b</sup>.

83. Sayyid Muḥammad bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī, fol. 186<sup>a</sup>.

84. Abū 'Alī Mu'āḍ bin Muslim al-Harrā' al-Kūfī (*d.* A.H. 187=A.D. 803), fol. 187<sup>a</sup>.

85. Abū Salmah Muṭīr bin Iyās al-Kinānī al-Kūfī, fol. 188<sup>b</sup>.

86. Khalifah al-Mu'izz Abū Tamīm Ma'add bin al-Manṣūr al-Fāṭimī (A.H. 341-365=A.D. 952-975), fol. 192<sup>a</sup>.

87. Abū Ḥassān al-Muqallad bin al-Musayyab bin Rāfi' bin al-Muqallad al-Uqailī (*d.* A.H. 391=A.D. 1001), fol. 199<sup>b</sup>.

88. Abū 'Abdallāh Manṣūr bin Zibriqān bin Salmah an-Namarī al-Khazraji, fol. 201<sup>a</sup>.

89. Khalifah al-Āmir-biaḥkāmallāh Abū 'Alī al-Manṣūr bin al-Musta'li-billāh al-Fāṭimī (A.H. 495-524=A.D. 1101-1130), fol. 203<sup>b</sup>.

90. Abū 'Imrān Mūsā bin 'Abdalmalik al-Iṣfahānī (*d.* A.H. 246=A.D. 860), fol. 205<sup>a</sup>.

91. Abū'l-Ḥusain Miḥyār bin Mirzawaih al-Kâtib ad-Dailamī (*d.* A.H. 428=A.D. 1037), fol. 206<sup>a</sup>.

92. Nāhiḍ bin Ṣūmah bin Aṣḥab al-'Āmirī al-Baṣrī, fol. 208<sup>b</sup>.

93. Khalifah al-'Azīz-billāh Abū'l-Manṣūr Nazār bin al-Mu'izz-lidinallāh al-Fāṭimī (A.H. 365-386=A.D. 975-996), fol. 209<sup>b</sup>.

94. Abū'l-Muqāṭil Naṣr bin Naṣir al-Ḥulwānī, fol. 212<sup>b</sup>.

95. Abū'l-Qāsim Naṣr bin Aḥmad bin Naṣr bin Mā'mūn al-Baṣrī al-Khubzârûzzî (*d.* A.H. 317=A.D. 930) fol. 215<sup>a</sup>.

96. Sayyid al-Hādī bin Aḥmad bin Zakiaddin al-Ḥasanī al-Jurmūzī (*d.* A.H. 1097=A.D. 1686), fol. 218<sup>a</sup>.

97. Sayyid al-Hādī bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī (*d.* A.H. 1103=A.D. 1692), fol. 220<sup>a</sup>.

98. Sayyid Jamāladdin Hāshim bin Yahyâ al-Ḥasanī aṣ-San'ānī, fol. 221<sup>b</sup>.

99. Khalifah al-Wāṣiq-billāh Abū Ja'far Hārūn bin al-Mu'taṣim-billāh al-'Abbāsī (A.H. 227-232=A.D. 842-847), fol. 224<sup>a</sup>.

100. Ash-Sharif Abū's-Sa'ādât Hibatallāh bin 'Alī bin Muḥammad bin Ḥamzah al-'Alawī aṣh-Shajari (*d.* A.H. 542=A.D. 1148), fol. 228.

101. Abū Firās Hammām bin Ġālib, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230<sup>b</sup>.

102. Abū 'Abdallāh Yahyâ bin al-Ḥusain bin al-Mu'ayyad-

billâh Abî'l-Ḥusain Muḥammad bin al-Manṣûr-billâh al-Ḥasanî (*d.* A.H. 1090=A.D. 1679), fol. 234<sup>b</sup>.

103. Abû'l-Faḍl Yaḥyâ bin Salâmah bin al-Ḥusain bin Muḥammad, surnamed Mu'inaddîn al-Ḥaṣḥafi (*d.* A.H. 551=A.D. 1156), fol. 239<sup>a</sup>.

104. Sayyid Abû'l-Ḥasan Yaḥyâ bin Ibrâhîm bin 'Alî bin Ibrâhîm bin al-Mahdî bin 'Alî al-Jahhâfi, fol. 240<sup>b</sup>.

105. Abû Ṭalib Yaḥyâ bin Abî'l-Faraj Sa'id bin Abî'l-Qâsim Hibatallâh bin 'Alî bin Qizaḡlî bin Zabâdah aṣh-Shaibânî (*d.* A.H. 594=A.D. 1198), fol. 244<sup>a</sup>.

106. Jamâladdîn Abû'l-Ḥusain Yaḥyâ bin 'Abdal'azîm al-Jazzâr al-Miṣrî, fol. 246<sup>a</sup>.

107. Abû Sulaimân Yaḥyâ bin Ya'mar al-'Adwânî al-Wasqî al-Baṣrî (\* *d.* A.H. 127=A.D. 744), fol. 248<sup>b</sup>.

108. Abû Ishâq Ya'qûb bin Ishâq, generally known as Ibn as-Sikkî al-Baḡdâdî (*d.* A.H. 244=A.D. 858), fol. 250<sup>a</sup>.

109. Abû'l-Faraj Ya'qûb bin Yûsuf bin Ibrâhîm bin Hârûn bin Dâ'ûd bin Killîs al-Miṣrî (*d.* A.H. 380=A.D. 990), fol. 252<sup>a</sup>.

110. Muwaffaqaddîn Abû'l-Ḥajjâj Yûsuf bin Muḥammad, generally known as Ibn al-Khallâl (*d.* A.H. 566=A.D. 1171), fol. 257<sup>a</sup>.

111. Abû Muḥammad Yûsuf bin al-Mutawakkil-'alallâh 'Alî [bin] Ismâ'il bin al-Manṣûr-billâh Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1097=A.D. 1686), fol. 259<sup>b</sup>.

112. Abû'l-Mahâsin Yûsuf bin Ismâ'il aṣh-Shawwâ al-Ḥalabî (*d.* A.H. 635=A.D. 1237), fol. 264<sup>a</sup>.

The work ends with a *Maqâmah*, written in imitation of المقامة الشاوية of Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعہ العبد الفقير الى الله يوسف بن يحيى بن الحسين بن  
الموید بالله ابی الحسین محمد بن المنصور بالله ابی محمد القاسم بن  
محمد الحسینی النسب الیمنی الصنعانی المولد و المنشأ - سمیت  
مؤلفی هذا نسمة السحر بذكر من تسبیح و شعر و تم بحمد الله كما اردت  
منفذ البصر بجواهر الافکار و شوارد الابکار مشتملا بالجد و الهزل و الرقيق  
و الجزل و النثر و النظم ..... و کمل تألیفه فی ثالث عشر رجب  
سنة احدى عشرة و مائة و الف \*

\* According to Ibn Kḥallikân (De Slane's translation), vol. iv. p. 62, Yaḥyâ bin Ya'mar al-'Adwânî died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

### No. 798.

fol. 57; lines 23; size 8 × 6; 6 × 4.

(Three tracts bound together in one volume.)

fol. 1-29.

I.

طارف المجد وتالده

### ṬĀRIF AL-MAJD WA TĀLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طارف المجد وتالده فيما مدح به سدي الوالد والدة.

Author: Yahyâ bin 'Abdalqâdir bin Abi Bakr القادر بن يحيى بن أبي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A.H. 1115-1143 = A.D. 1703-1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119 = A.D. 1707. See the present work, fol. 9<sup>b</sup>.

Beginning:—

الحمد لله على نواله و الصلاة والسلام على سيدنا محمد وصحبه  
و آله و بعد فيقول العبد الفقير اللائد بجذابه المستمسك بعترته و كتابه  
يعبى بن عبد القادر بن ابي بكر الصديقى لطف الله به و بلغه غايه اوبه  
قد التمس من اجابته غم و مخالفة اشارته غم جمع ما مدح به سيدى  
الوالد والدة الدان هما كسلفهما لى طارف المجد وتالده و اذا بذلك

شيء كثير يضيق هذه نطاق الجمع و التعبير قد فرقت معظمه إيدي سبا تواتر  
ذلك على لسان من صدق فيما أنبأ لكن بقيت من ذلك بقايا على  
ما قيل في الزوايا خبايا فجمعت في هذه الأوراق ما راق من تلك البقية  
و راق النخ \*

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

fol. 30-39.

II.

### بيت قصيد الصدق

### BAITU QAŞÎD AŞ-SİDQ.

Another work on the life of the aforesaid Shaikh ‘Abdalqâdir, the full designation of which, as given in the preface, is: بيت قصيد الصدق من ذلك الطراز ترجمة عين اعيان بني الصديق مفتي الحجاز.

Author: Muḥammad bin ‘Alī bin Faḍlallāh al-Ḥusainī aṭ-Ṭabarī  
محمد بن علي بن فضل الله الحسنيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaikh ‘Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا راقيا اوج الكمال ..... محفوظا بعين عناية الملك  
المتعال في النفس والا هل و المال \*

Beginning:—

الحمد لله الذي جعل نظم محاسن الكلام داب الاثمة جلة الانام النخ •

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasanī Sharifs of Mecca, entitled اتحاف فضلاء الزمن بتاريخ ولادة نبي الحسن of Shaikh ‘Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131=A.D. 1719.

fol. 40-57.

III.

A tract, without any title, containing poems composed by Shaikh ‘Abdalqâdir on different occasions, collected and arranged by his son Yahyâ, the author of the first treatise.



Beginning:—

لسيدى الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في  
اثناء رمضان سنة ١١٠٨ من مجرى الكامل المرفل فضربه متفاعلاتن و البيت  
الاول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة \*

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Īd al-Fitr after his recitation of the usual Khutbah of the 'Īd prayer, begins thus:—

قلدت جيد الملك عقدا      فسمما علا حلا و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

## BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

### BAGDĀD.

No. 799.

foll. 217; lines 21; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $8 \times 4$ .

مختصر تاريخ بغداد

### MUKHTAṢAR TĀRĪKH BAGDĀD.

An abridgment of the *Tārīkh Bagdād*, a biographical dictionary of the celebrated men of Bagdād, by Abū Bakr Aḥmad bin 'Alī bin Ṣābit al-Khaṭīb al-Baghdādī (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abū'l Yumn Mas'ūd bin Muḥammad bin Aḥmad bin Hāmid bin 'Ubaid al-Bukhārī ابو الیمن مسعود بن محمد بن أحمد بن عبيد البخاري. He was born in Bukhārâ, but came with his father to Bagdād, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see *Al-Jawâhir al-Muḍīyah*, vol. ii, fol. 65<sup>b</sup>.

Beginning:—

العمد على ..... (sic) ..... و تجاوز العلم الجزئي احاطة .....  
 ..... وهذا الكتاب الذي عذقه الشيخ ابو بكر احمد بن علي بن  
 ثابت الخطيب البغدادي رحمه الله وسماه تاريخ بغداد كتاب جليل في  
 هذا العلم نفيس قد تعب فيه و سهر و اطل الزمان و الله تعالى يثيبه  
 و يحسن انيه الا انه طويل و الاطالة آفات و افربها الملل و الملل داعية الترك  
 و قد استخضرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم  
 على ترتيبه النخ \*

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billāh (A.H. 295–320=A.D. 908–932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol. 118<sup>a</sup>, in the middle of the account of علي بن حمزة ابو الحسن الاسدي المعروف بالكسائي, with the following subscription, transcribed from the original copy:—

آخر الجزء الاول و يتلوه في الثاني ..... و افق الفراغ منه في  
 عشرين ربيع الاول من سنة اثنى و اربعين و سبعمائة على يد الفقير الى الله  
 تعالى محمد بن احمد بن ابي القاسم العباسي \*

The second part begins on fol. 121<sup>b</sup> with the concluding portion of the account of الكسائي and ends with a chapter containing biographies of the female scholars of Bagdād, beginning on fol. 213<sup>b</sup> with خديجة بنت محمد بن علي and ending with الخيزران زوجة المهدي.

For other copies, see Bûhâr, No. 243, and Berlin, No. 9850. See also Hâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118<sup>b</sup>–121<sup>a</sup> are blank.

Not dated. Probably, 18th century.



- Fol. 79<sup>a</sup>. ذكر من اسمه عبد الله على ترتيب الحروف في اسماء  
ابائهم و اجدادهم \*  
Fol. 130<sup>b</sup>. ذكر من اسمه العاص  
Fol. 133<sup>a</sup>. ذكر من اسمه عالي  
Fol. 133<sup>b</sup>. ذكر من اسمه عامر  
Fol. 215<sup>b</sup>. ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177<sup>a</sup>, 771<sup>b</sup>; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'iniyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muḥammad bin Yūsuf al-Birzālī (d. A.H. 636=A.D. 1239) from one written by the author's son, Al-Qāsim (d. A.H. 600=A.D. 1203):—

آخر الجزء العشرين بعد المثلثمائة وهو آخر المجلد الثاني و الثلاثين  
من تجزئة جزء و تجليد ثمانين مجلدة بخط القاسم بن الحافظ المؤرخ  
المصنف لهذا الكتاب رحمهما الله وهي النسخة الثانية و منها نقل كاتب  
هذه الحرف محمد بن يوسف بن محمد بن ابي يداس البرزالي  
الاشبيلي وفقه الله بدمشق بالمدرسة المعينية عمرها الله تعالى يوم  
الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة \*

Written in fair Magribī Naskḥ. In the 32nd part, foll. 101–2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108–111 are seriously water-stained.

Eleven *Samā'*, or certificates of audition, with dates ranging from the 24th of Shawwāl, A.H. 618=A.D. 1221 to Ṣafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzālī, in the margins of foll. 43<sup>a</sup>, 60<sup>a</sup>, 73<sup>a</sup>, 88<sup>b</sup>, 107<sup>a</sup>, 125<sup>b</sup>, 140<sup>b</sup>, 156<sup>a</sup>, 171<sup>b</sup>, 187<sup>a</sup> and 202<sup>b</sup>. These indicate that the scribe studied the present MS. under the author's disciple, Qāḍi Abū Naṣr Muḥammad bin Hibatallāh bin Muḥammad aṣḥ-Shirāzī (d. A.H. 635=A.D. 1237; see *Ṭabaqāt* by Al-Isnawī, fol. 140<sup>b</sup>), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qāḍi.

In the *Samā'*, on fol. 140<sup>b</sup>, quoted below, our scribe adds that he studied the MS. also under Shihābaddīn Abū'l-Maḥāsin Sulaimān bin Faḍl al-Bāniyāsī, a disciple of the author, in the Madrasah al-'Ādiliyah, on Thursday, the 12th of Rabi' I, A.H. 615=A.D. 1218:—

بلغت سماعاً بقرآني من أول الجزء و عرضاً بالأصل على الفقيه  
القاضي أبي نصر محمد بن هبة الله بن محمد الشيرازي بسماعه من  
المصنف و الملحق في إجازته منه و إبداه أبو الفضل محمد و أبو المفاخر  
علي و أبو الثناء محمود بن أبي بكر بن حمزة الهمداني و كتب محمد بن  
يوسف بن محمد بن أبي يداس البرزالي الأشدلي يوم الثلاثاء العشرين  
من شوال سنة ثمان عشرة و ستمائة بمفرل القاضي بدمشق و سمعته قبل  
ذلك على شهاب الدين أبي المحاسن سليمان بن الفضل بن الحسن  
البانياسي بسماعه من المصنف و الملحق في إجازته بقراءة عبد العزيز ابن  
هلاله و أبو الطاهر اسمعيل بن الأنماطي و ابنه أبو بكر محمد و عبد العزيز بن  
عثمان الأربلي و محمد بن محمد البلخي و أخوه سليمان يوم الخميس  
ثاني عشرة شهر ربيع الأول سنة خمس عشرة و ستمائة بالمدرسة العادية •

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II, A.H. 562=A.D. 1167.

### No. 801.

fol. 197: lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3<sup>a</sup>, with a portion of the account of 'Ali, the fourth Caliph, and ends on fol. 101<sup>b</sup>, with the following colophon:—

آخر الجزء العاشر بعد الخمسمائة من الفروع و هو آخر المجاد  
الحادي و الخمسين من النسخة \*

The fifty-second part begins with the account of 'Ali bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

of Syria, and chief of the fort of Shaizar, who died in A.H. 475 = A.D. 1082), and ends with the chapter حرف الخاء في ابناء من اسمه عمر. The last notice is that of 'Umar bin al-Khattâb, the second Caliph.

Contents :—

Fol. 4 <sup>a</sup> .	حرف الطاء في ابناء من اسمه علي
Fol. 40 <sup>b</sup> .	حرف العين في ابناء من اسمه علي
Fol. 71 <sup>b</sup> .	حرف الغين في ابناء من اسمه علي
Fol. 72 <sup>a</sup> .	حرف الفاء في ابناء من اسمه علي
Fol. 72 <sup>b</sup> .	حرف القاف في ابناء من اسمه علي
Fol. 73 <sup>b</sup> .	حرف الكاف في ابناء من اسمه علي
Fol. 73 <sup>b</sup> .	حرف الميم في ابناء من اسمه علي
Fol. 103 <sup>a</sup> .	حرف النون في ابناء من اسمه علي
Fol. 103 <sup>b</sup> .	حرف الهاء في ابناء من اسمه علي
Fol. 106 <sup>a</sup> .	حرف الياء في ابناء من اسمه علي
Fol. 111 <sup>b</sup> .	ذكر من اسمه عمارة
Fol. 120 <sup>b</sup> .	ذكر من اسمه عمار
Fol. 156 <sup>b</sup> .	ذكر من اسمه عمران
Fol. 168 <sup>a</sup> .	ذكر من اسمه عمر - حرف الالف في ابناء من اسمه عمر
Fol. 172 <sup>a</sup> .	حرف الباء في ابناء من اسمه عمر
Fol. 174 <sup>a</sup> .	حرف الجيم في ابناء من اسمه عمر
Fol. 174 <sup>b</sup> .	حرف الحاء في ابناء من اسمه عمر
Fol. 178 <sup>a</sup> .	حرف الخاء في ابناء من اسمه عمر

Written by the same scribe, Al-Birzâli, at Damascus, in the Madrasah al-Mu'iniyah. Dated Sunday, the 25th of Jumâdâ I, A.H. 615 = A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29<sup>a</sup> 39<sup>b</sup>, 99<sup>b</sup>, 115<sup>a</sup>, 134<sup>b</sup>, 156<sup>b</sup>, 175<sup>a</sup>, 191<sup>b</sup> and 197<sup>b</sup>. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddîn Abû Manşûr 'Abdarrahmân bin Muḥammad bin al-Ḥasan (*d.* A.H. 620 = A.D. 1223; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 181<sup>b</sup>). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan bin Muḥammad bin al-Ḥasan (*d.* A.H. 627 = A.D. 1220; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 169<sup>b</sup>), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabi' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâdî Abû Naṣr Muḥammad bin Hibatallâh aṣh-Shîrâzî, (d. A.H. 635=A.D. 1237; see *Ṭabaqât* by Ibn Qâdî Shuhbah, fol. 75<sup>a</sup>) and the author's three nephews, Zain al-'Umanâ' Abû'l-Barakât al-Ḥasan, Abû Maṣṣûr 'Abdarrahmân, and Abû'l-Muẓaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 246<sup>a</sup>).

Five volumes of this great work have been printed in A.H. 1330 under the title التاريخ الكبير. The edition has been issued from the Rauḍat aṣh-Shâm Press with notes and corrections made by 'Abdal qâdir Âfindî Badrân.

## SPAIN.

No. 802.

fol. 205; lines 21; size  $12\frac{1}{2} \times 7$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

قلائد العتيان في معاصر الاعيان

### QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: Abû Naṣr al-Faṭḥ bin Muḥammad bin 'Ubaidallâh bin Khâqân al-Qaisî أبو نصر الفتح بن محمد بن عبد الله بن خاقان القيسي.

The author, a most elegant writer of Spain, was born at Ṣakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. ii, p. 455; *Mir'ât al-Janân*, fol. 310<sup>b</sup>; *Tâjaṭ-Tabaqât*, vol. vi, part i, fol. 157<sup>a</sup>; and *Dustûr al-I'lâm*, fol. 101<sup>b</sup>.

Beginning :—

الحمد لله الذي راض لنا البيان حتي انقاد في اعنقنا النخ \*

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23; Alger, No. 1727, *Nûr 'Uṣmâniyah*, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. i, p. 339; Hâj. Khal., vol. iv, p. 566.

The work was edited and published by Sulaimân al-Ḥarâ'iri. Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair Naskh, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46<sup>a</sup>, 134<sup>b</sup> and 162<sup>b</sup> are blank.

Dated, the 26th Shawwâl, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

## EGYPT.

No. 803.

fol. 148; lines 29; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

رفع الامر عن قضاة مصر

## RAF' AL-IṢR 'AN QUDÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-Āṣ (*d.* A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbaddin Aḥmad bin 'Alî, called Ibn Ḥajar al-'Asqalânî (d. A.H. 852=*d.* A.D. 1449). See Lib. Cat. vol. v, part i, No. 159.



Beginning :—

الحمد لله الذي لا معقب لحكمه ولا راد لقضائه \*

We are told in the preface that a certain Shamsaddin Muḥammad bin Dāniyāl (*d.* A.H. 710=A.D. 1310) composed a poem, containing the names of all the Qādis of Egypt down to his own time, at the instance of Qādi'l-Quḍāt Abū 'Abdallāh Muḥammad bin Ibrāhīm bin Sa'dallāh (*d.* A.H. 733=A.D. 1333; see *Ad-Durar al-Kāminah*, vol. ii, fol. 89<sup>b</sup>). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qādis down to the end of the 8th century of the Hijrah. The Qādis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akḥbār al-Quḍāt* of Abū 'Umar al-Kindī (who died about A.H. 360=A.D. 971), and the continuation of that work by Ibn Dūlāq (*d.* A.H. 387=A.D. 997; see *Ḥusn al-Muḥaḍarah*, fol. 280<sup>a</sup>). The author also derived materials from the *Quḍāt Miṣr* of Ibn al-Muyassir (see *Hāj. Khal.*, vol. i, p. 189); the *Akḥbār Miṣr* of Qutbaddīn 'Abdalkarīm bin 'Abdannūr al-Halabī (*d.* A.H. 735=A.D. 1335; see *Ad-Durar al-Kāminah*, vol. i, fol. 300<sup>a</sup>); and the *Tārīkh Miṣr* of Taqiaddīn Aḥmad bin 'Alī, known as Ibn al-Maqrīzī (*d.* A.H. 845=A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Ṭabaqāt* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddin Aḥmad bin Ibrāhīm al-Ḥanbalī (*d.* A.H. 876=A.D. 1471; see *As-Suḥub al-Wābilah*, fol. 12<sup>b</sup>):—

قد كان المصنف أولاً صنّفه على الطبقات فاستعاره سيدنا العلامة عز الدين الكذبلي منه وكتب منه لنفسه نسخة ورتبها على الحروف مع الاختصار والتفصيل على ما وجد فيه من سبق العلم وغير ذلك \*

The notices begin with the account of Ibrāhīm bin Ishāq al-Qārri, and end with that of Yūnus bin Muḥammad al-Maqdisī, being followed by the usual chapters on those who are known by their *Kunyah* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Ḍaṣafiyah, p. 336. See also Brock., vol. ii, p. 70; and *Hāj. Khal.*, vol. iii, p. 473.

The present copy, which is written in fair Naskḥ, was transcribed at the instance of the founder of the library. Dated. A.H. 1310=A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

foll. 294; lines 19; size  $6\frac{1}{2} \times 5\frac{1}{4}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

بغية العلماء والرواة

## BUĞYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddin Abû'l-Khair Muḥammad bin Abdarraḥmân as-Sakhâwî شمس الدين ابو الخير محمد بن عبد الرحمن السخاوي (d. A.H. 902=A.D. 1497). See Lib. Cat., vol. v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه الخ \*

The biographical notices are arranged in alphabetical order, beginning with ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاضي ... and ending with يحيى بن محمد بن محمد بن محمد بن شمس الدين العباسي احمد بن مخلوف بن عبد السلام.

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Hâj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18<sup>a</sup>, 103<sup>b</sup> and 131<sup>a</sup>, which are written in a different hand, is appended the remark هذا خط المؤلف, meaning that these notes are in the author's hand-writing.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264<sup>a</sup> and 290<sup>a</sup> contain short lacunae.

Scribe: علي بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير . بالشواطي .

## YEMEN.

No. 805.

foll. 233; lines 26; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4$ .

تحفة الزمن في تاريخ سادة اليمن

TUḤFAT AZ-ZAMAN FÎ TÂRÎKH  
SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fî Ṭabaqât al-‘Ulamâ’ wa’l-Mulûk* of Muḥammad bin Yûsuf al-Janadî (d. A.H. 732=A.D. 1332), with useful additions, by Badraddin Abû ‘Abdallâh al-Ḥusain bin ‘Abdarrahmân bin Muḥammad al-Ḥasanî, called Al-Ahdal ابو الدین ابو عبد الله الحسين بن عبد الرحمن بن محمد الحسني الشهير بالاهدل. He was born at Al-Fakhrîyah, A.H. 779=A.D. 1378; visited Al-Marâwî'ah in A.H. 795=A.D. 1393, and Abyât Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, ‘Umar Ibn Fahd, in the Al-Mu‘jam (No. 727 above), fol. 76<sup>b</sup>:—

اللمعة المقنعة في ذكر الفرق المبتدعة; حواشي على صحيح البخاري;  
عدة المنسوخ من الحديث; طبقات الأئمة الأشعرية; الكفاية في تحصين الرواية;  
القول المنقصر على الدعاوي الفارغة لحداثة أبي العباس الغضنفر; مطالب أهل القرية;  
كتاب الروية; شرح أسماء الله الحسنى; الإشارة الوجيزة إلى المعاني العزيزة;  
القصيدة اللامعة في السلوك; جواب مسئلة القدر.

Our author died at Abyât Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see Al-Qabas al-Ḥawî, vol. i, fol. 65<sup>b</sup>; and Al-Mu‘jam by Ibn Fahd, fol. 76<sup>b</sup>.

Beginning:—

الحمد لله المتوحد بالعظمة والكبرياء..... واني لما وقفت على  
تاريخ القاضي العلامة أبي عبد الله محمد بن يوسف بن يعقوب بن جبريل  
المعروف بالبهاء الجذدي نسبة إلى الجذد المعشار المعروف تغمدته الله

برحمته الذى قصده به بيان تواريخ علماء اليمن وفضائلها..... قصدت الى  
انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات  
مستحسنات وسميته تحفة الزمن في تاريخ سادات اليمن النخ \*

Contents :—

1. Life of the Prophet, fol. 4<sup>a</sup>.
2. Those learned companions of the Prophet who visited Yemen, fol. 8<sup>b</sup>.
3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13<sup>b</sup>.
4. Short notices of Imâm Abû Ḥanifah, Imâm Mâlik and the authors of the six canonical books of Ḥadîṣ, fol. 27<sup>a</sup>.
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm Shâfi'î, whose doctrines of jurisprudence were first published in Yemen, fol. 30<sup>a</sup>.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbâsid Caliph Al-Mu'taḍid (A.H. 279-289=A.D. 892-902), fol. 36<sup>b</sup>.
7. The Qarâmitah, an off-shoot of the Shî'ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47<sup>b</sup>.
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53<sup>b</sup>.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء عدة فى آخر المائة الثامنة و اول التسعة جماعة

من ..... \*

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Hâj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

## TURKEY.

No. 806.

foll. 130; lines 19; size  $7\frac{1}{3} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{4}$ .

العقد المنظوم في ذكر افاضل الروم

AL-'IQD AL-MANZÛM FÎ DIKR  
AFÂḌIL AR-RÛM.

A work containing biographical notices of learned men who lived under the Ottoman Sultâns, from the time of Sulaimân I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murâd III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Alî Âfindî bin Bâlî bin Muḥammad Bek, called Chamnaq علي أفندي بن بالي بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من فدد الآجال و جعل لها مددا الخ \*

We learn from Hâj. Khal., vol. iv. p. 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Numâniyah* of Tâshkuprîzâdah (d. A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayât al-A'yân* by Ibn Khallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن علي بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mirzâ Muḥammad bin Mu'tamad Khân, dated A.H. 1137=A.D. 1724.

## HADRAMAUT.

No. 807.

foll. 375; lines 17; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4$ .

المشروع الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB  
BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Caliph, especially of those who settled in the province of Ḥaḍramaut, complete in three separate volumes.

Author: Jamâladdîn Abû 'Alawî Muḥammad bin Abî Bakr bin Aḥmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Ḥaḍramî جمال الدين ابوعلوي محمد بن ابي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (d. A.H. 1093=A.D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work:—

I. الجوامع الشفاف في كرامات السادة الاشراف, by 'Abdarrahmân bin Muḥammad al-Khaṭîb al-Anṣârî (who flourished in the 9th century of the Hijrah).

II. البرقة المشبقة في الخرقه الانيقه, by 'Alî bin Abî Bakr bin 'Abdarrahmân as-Saqqâf (d. A.H. 895=A.D. 1490; see the present work, vol. iii, fol. 151<sup>a</sup>).

III. غرر البهاء الضوي في مناقب السادة بني علوي, by Muḥammad bin 'Alî Bâ 'Alawî (d. A.H. 960=A.D. 1553; see An-Nûr as-Sâfir, fol. 127<sup>a</sup>).

IV. الترنان الواف باخبار السادة الاشراف, by 'Umar bin Muḥammad bin Aḥmad Bâ 'Alawî (d. A.H. 972=A.D. 1564; see the present work, vol. iii, fol. 228<sup>b</sup>).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarrahmân bin Hârûn an-Naḥwî (d. A.H. 984=A.D. 1576; see an-Nûr as-Sâfir, fol. 181<sup>b</sup>).

VI. العقد النبوي, by Shaikh bin 'Abdallâh al-'Aidarûs (d. A.H. 919=A.D. 1513; see An-Nûr as-Sâfir, fol. 50<sup>b</sup>).

VII. النور السافر, by Shaikh 'Abdalqâdir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khâtimah*. The *Muqaddimah* deals chiefly with the excellence

Vol. I.

الحمد لله الذي يشرح بمعارف العوالم صدور أوليائه \*

The colophon runs thus:—**انتهت تراجم المحدثين و بانتهائنا بداء**  
**المصنف رضي الله عنه** يذكر الباقين من السادة العلويين على ترتيب حروف الهجاء  
مبداء يذكر ابراهيم على شرط الكتاب .

Written in bold Naskh. The first fol. is supplied in a later hand.

Scribe: عدد الرحمن بن عیدروس بن عدد الرحمن بن علی العلوی

fol. 294: lines and size same as above.

The Same.

Vol. II.

Beginning with the notice of **علي بن محمد بن** **الراهمي** and ending with that of **عبد الرحمن بن محمد بن** **القادر بن شمس بن عبد الله** **العبدروس**.

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th Rabî I, A.H. 1265=A.D. 1848.

The last folio contains a seal of the State Library of Haidarâbad,

with a note by 'Imâd al-Mulk, an official of the Nizâm's Government. in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

fol. 260; lines and size same as above.

The Same.

Vol. III.

Beginning with the account of عبد الله بن أبي بكر بن عبد الرحمن and ending with the *Khâtimah* (fol. 244<sup>a</sup>).

Written in the same hand as the above.

Dated, the 14th Rabi' II, A.H. 1265 = A.D. 1848.

All three volumes have been collated by one Shihâbaddin Muḥammad bin 'Abdallâh bin al-Ḥusain al-'Alawî, as stated in the following note at the end:—

بلغ مقابلة ذلك الكتاب عندي وانا العبد اضعف عباد الله الاجمعيين  
محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحه الله \*

INDIA.

No. 810.

fol. 416; lines 14; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{4} \times 4$ .

سبعة المرجان في آثار هندوستان

SUBḤAT AL-MARJÂN FÎ ÂŞÂR  
HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mir Gulâm 'Alî al-Ḥusainî al-Wâsiṭî al-Bilgarâmî, poetic-



ally called Āzād المخلص البكرامي الواسطي الحسيني (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلقة حيرة لعيون العقلاء الخ \*

The entire work is divided into four chapters, as follows:—

- I. On the excellence and eminence of India, fol. 4<sup>b</sup>.
- II. Biographies of learned men of India, fol. 36<sup>a</sup>.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174<sup>b</sup>.
- IV. On Love, both from the Indian and Arabian points of view, fol. 314<sup>b</sup>.

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-Anbar* and *Tasalliyat al-Fuwâd*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبعة المرجن \*

Written in Naskh, with the headings in red. On foll. 291<sup>b</sup>, 292<sup>b</sup>, 293<sup>b</sup> and 294<sup>a</sup>, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

## No. 811.

fol. 149; lines 17; size 8½ × 5; 6 × 3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author. Al-Bilgarâmi. himself:—

تمت بعونه تعالى هذه المصنوعة على يد مؤلفها الفقير زاد الحسيني  
الواسطي البكرامي عفى عنه في الحادي عشر من شوال المكرم سنة  
ثمانين ومائة واف \*

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwâl. A.H. 1180=A.D. 1767.

## COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11 × 7; 8 × 4.

مرامد الاطلاع على اسماء الامكنة والبقاع

MARÂŞID AL-ITṬILÂ‘ ‘ALÂ ASMÂ‘  
AL-AMKINAH WA’L-BIQÂ‘.

An abridgment of Yâqût al-Ḥamawî’s well-known geographical work, entitled *Mu‘jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abû Bakr Aḥmad bin Mûsâ bin Mardawaih, who died in A.H. 478 = A.D. 1085. The real author, Yâqût, mentions on fol. 42<sup>a</sup> the name of his patron and intimate friend, Qâḍî Jamâladdin Abû’l-Ḥasan ‘Alî bin Yûsuf al-Qiftî (*d.* A.H. 646 = A.D. 1248); and in the following passage, on fol. 76<sup>a</sup>, he mentions another work of his, entitled *Al-Mabdâ’ wa’l-Ma’âl* (see Hâj. *Khal.*, vol. v, p. 362):—

و قد ذكرت قصة هؤلاء الزيدية في كتاب المبداء و المآل

The same work is again referred to on fol. 94<sup>b</sup>, thus:—

و قد ذكرت في كتابي الموسوم بالمبداء و المآل في التاريخ \*

Again, the latest date referred to is A.H. 625 = A.D. 1228, long after the death of Abû Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu‘jam al-Buldân*, see Hâj. *Khal.*, vol. v, p. 623.

The present MS. does not contain any preface, and begins at once with an account of Âbah:—

آبه بالبهاء الموحدة قال ابو سعد قال الكافظ ابو بكر احمد بن موسى  
بن مردويه آبه قرية من سيرة منها جبر بن عبد الحميد الابي سكن الربيع  
النج \*

The author, Yâqût, a scholar well-versed in geography, whose full name is *Shihâbaddin Abû ‘Abdallâh Yâqût bin ‘Abdallâh ar-Rûmî al-Ḥamawî الحموي الرومي*.

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Baġdād, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurāsān, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Muʿjam al-Buldān* (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of ʿAlāʾaddīn Muḥammad, the King of Khwārizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍān, A.H. 626=A.D. 1229. See *Mirʾāt al-Janān*, fol. 390<sup>b</sup>; *Ibn K*hallikān (De Slane's translation), vol. iv, p. 9; *Dustūr al-ʿIlām*, fol. 154<sup>b</sup>; and *Iktifāʾ al-Qunūʾ*, p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yekī Jāmiʿ, No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the *Muʿjam al-Buldān* by Ṣafiaddin ʿAbdal-muʾmin bin ʿAbdalḥaqq (*d.* A.H. 739=A.D. 1338), with the title *مراصد الاطلاع على اسماء الامكنة والباق*, has been edited and published by Juyneboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair Naskḥ, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

### No. 813.

fol. 147; lines 13; size 9 × 5½; 7 × 4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskḥ, with the headings in red. Foll. 120<sup>b</sup> and 121<sup>a</sup> are blank.

Not dated. Apparently about the end of the 19th century.

## No. 814.

fol. 346; lines 15; size  $15 \times 10$ ;  $12\frac{1}{2} \times 6$ .

آثار البلاد و اخبار العباد

ÂŞÂR AL-BILÂD WA AKHBÂR  
AL-'IBÂD.

A fragment of the geography of Zakariyâ bin Muḥammad bin Maḥmûd al-Qazwinî زكريا بن محمد بن محمود القزويني, described in Berlin, No. 6043, under the title, '*Ajâ'ib al-Buldân*.'

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwin in A.H. 600=A.D. 1203. He held the post of Qâḍî, at Wâsiṭ and at Ḥillah, under the last 'Abbâsid Caliph, Al-Musta'ṣim-billâh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlim* (climates); but the present fragment contains only the first four *Iqlim*. It begins abruptly with the following words:—

من الجنوب الى الشمال عرضا وانها مختلفة الطول و العرض .....  
الاقليم الاول فان طوله من المشرق الى المغرب نحو ..... آلاف فرسخ النخ \*

The *Iqlims* are as follows:—

- |                             |                        |
|-----------------------------|------------------------|
| I. Fol. 1 <sup>b</sup> .    | الاقليم الاول لرحل     |
| II. Fol. 42 <sup>b</sup> .  | الاقليم الثاني للمشتري |
| III. Fol. 85 <sup>b</sup> . | الاقليم الثالث للمريخ  |
| IV. Fol. 184 <sup>a</sup> . | الاقليم الرابع للشمس   |

The fourth *Iqlim* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441<sup>a</sup>, 737<sup>b</sup>; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yeki Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddîn, No. 2334. See also Hâj. Kḥal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskḥ, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

## No. 815.

foll. 157; lines 21; size  $10 \times 7$ ;  $7 \times 4\frac{1}{2}$ .

عجائب المخلوقات و غرائب الموجودات  
 'AJÂ'IB AL-MAKHLÛQÂT WA  
 GARÂ'IB AL-MAWJÛDÂT.

The second *Maqâlah* of the '*Ajâ'ib al-Makhlûqât*, or Wonders of Creation, by the author of the preceding work.

According to Hâj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى و الذي قدر فهدى ..... اما بعد  
 فقد اردنا ان نذكر بعض عجائب ما دون فلک القمر من كرة الايثار و عجيب  
 آثارها و كرة الهواء و سكبها و امطارها و كرة الماء و حيوانها و بكارها و كرة  
 الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها \*

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85; Kōpr., No. 201; Nûr 'Uṣmāniyah, Nos. 3024-27; and Ayâ Sūfiyah, No. 2938.

The work has been edited and published by F. Wüstenfeld, Gottingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethè, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damiri's *Hayât al-Haiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481; and Iktifâ' al-Qunû', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramaḍân, A.H. 995=A.D. 1587.

Scribe: حسين بن عيسى البهراني.

The title-page contains several seals and '*Arḍididâh*, two of which are of great importance, viz., one of Mahâbat Khân Shâhjahânî

(*d.* A.H. 1085=A.D. 1674), and the other of 'Abdarrashîd Dailami (*d.* A.H. 1085=A.D. 1674), the celebrated calligrapher of Shâh Jahân's court.

No. 816.

fol. 113; lines 25; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

خریفة العجائب و فريدة الغرائب

**KHARÎDAT AL-'AJÂ'IB WA FARÎDAT  
AL-ĠARÂ'IB.**

A cosmographical work by Zainaddîn Abû Hafṣ 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arrî al-Halabî, better known as Ibn al-Wardî *عمر حفص ابن المظفر بن عمر بن ابي الفوارس بن علي المعري الحلبي المعروف باسم الوردي*. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668=A.D. 1269; studied under Qâḍî'l-Qudât Sharafaddîn Abû'l-Qâsim Hibatallâh bin Najmaddîn al-Bârîzî (*d.* A.H. 738=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 318<sup>b</sup>); and held the post of Qâḍî at Aleppo and other places. He subsequently resigned his position as Qâḍî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his *Tabaqât al-Kubrâ*, vol. vii, fol. 294<sup>a</sup>, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Hajar al-Asqalânî, in his *Ad-Durar al-Kâminah*, vol. ii, fol. 60<sup>b</sup>, says that he was in possession of a very fine copy of the *Dîwân* of Ibn al-Wardî. He died at Aleppo in A.H. 749=A.D. 1348. See *Ad-Durar al-Kâminah*, vol. ii, fol. 59<sup>b</sup>; *Buġyat al-Wu'ât*, fol. 293<sup>b</sup>; *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 294<sup>a</sup>; *Tabaqât* by Ibn Qâḍî Shuhbah, fol. 142<sup>a</sup>; *Muntakhab as-Sulûk*, fol. 41<sup>b</sup>; *Tâj at-Tabaqât*, vol. viii, fol. 153<sup>a</sup>; *Dustûr al-Ilâm*, fol. 154<sup>a</sup>; and Brock., vol. ii, p. 140.

Beginning:—

\* الحمد لله غافر الذنب قابل التوب شديد العقاب النعم

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murûj ad-Dahab* of Al-Mas'ûdî (*d.* A.H. 346=A.D. 957); the *Sharḥ at-Taḍkirah* of Nasîraddîn at-Tusî (*d.* A.H. 672=A.D. 1273); the *Taqwîm al-Bilâd* of Al-Balkhî (*d.* A.H. 340=A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marākashî (see Hâj. Khal., vol. v, p. 511); the '*Ajâ'ib al-Makhlûqât*' of Ibn al-Aṣīr al-Jazarī (*d.* A.H. 630=A.D. 1232); the '*Kitāb al-Ibtidā'*' (probably, *Al-Bidā' wa't-Tārikh* of Al-Balkhī; see Hâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work, see Berlin, No. 6046. For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611<sup>a</sup>; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Şûfiyah, No. 2611; Hamidiyah, No. 937; Nûr 'Uṣmāniyah, No. 3020; Aṣafiya, p. 584; India Office, No. 726; and München, No. 461. See also Hâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices :—

I. *قِلَادَةُ [الدر] المنتظر في ذكر البعث والنشور*, a poem on the day of resurrection, by 'Abdal'azīz bin Aḥmad ad-Dirīnī (*d.* A.H. 694=A.D. 1295; see Ibn Qāḍī Shuhbah, fol. 101<sup>a</sup>), fol. 106<sup>b</sup>.

Beginning :—

الله اعلم مما جال في الفكر  
وحكمه في البرايا حكم مقتدر

II. *جدول فبه حساب الغالب والمغلوب*, a table intended for taking omens and foretelling success or defeat, fol. 109<sup>a</sup>.

III. *فصل في موضوع الشطرنج وما فيه من الحكم*, a poem by Muḥammad bin Ṣāliḥ Ibn al-Habbāriyah (*d.* A.H. 504=A.D. 1110; see Ibn Khallikān, vol. iii, p. 150), on the game of chess, fol. 109<sup>b</sup>.

Beginning :—

الشاه لا يحضر عند الشاه  
لا نهباً من اعظم الدواهي

IV. *لامية ابن الوردي*, a poem by Ibn al-Wardī, the author of the *Kharidat al-'Ajā'ib*, fol. 111<sup>a</sup>.

Beginning :—

اعتزل ذكر. الاغاني و الغزل  
وقل الفضل و جانب من هزل

V. A poem by one Muḥammad al-Mahdi, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112<sup>b</sup>.

Beginning:—

ارجوا الغياث بناصر الاسلام  
ومعديده بالسنة القلام

Written in Magribî Naskḥ, with the headings usually in red, and some in light green. A map of the world occupies foll. 3<sup>b</sup> and 4<sup>a</sup>. A sketch of the Ka'bah is given on fol. 31<sup>a</sup>.

Foll. 91–100 are wrongly placed after fol. 110. Fol. 3<sup>a</sup> is blank. Dated, the 9th Rabi'I, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

### No. 817.

fol. 139; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ .

The Same.

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskḥ, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المحلي الشافعي الازمري.

### No. 818.

fol. 110; lines 29; size  $11\frac{1}{2} \times 8$ ;  $9 \times 6$ .

The Same.

Another copy of the same work.

It has only one appendix, viz., the first.

Written in Magribî Naskḥ, with the headings in red. Fol. 107<sup>b</sup> contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.



## TOPOGRAPHY.

No. 819.

foll. 84; lines 21-23; size 8×6; 7×4.

نزهة الأنام في محاسن الشام

NUZHAT AL ANÂM FÎ MAĤÂSIN  
ASH-SHÂM.

A work giving a topographical account of Damascus. with a description of the beauties of the place and copious poetical quotations.

The title as given above is that contained in the preface, fol. 2<sup>a</sup>. The author does not reveal his proper name; but, in quoting his own verses on foll. 37<sup>b</sup> and 52<sup>b</sup>, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه البدرى). In Hâj. Khal., vol. vi, p. 323. where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimaṣḥî aṣh-Shâfi'î. Elsewhere, however, viz, in vol. iii, pp. 339 and 605 and vol. iv. p. 311, Hâj. Khal., calls the author Taqiaddin al-Badrî ad-Dimaṣḥî aṣh-Shâfi'î when referring to three other works of his, viz., راحة الأرواح في العشش (composed in Cairo, A.H. 869 = A.D. 1464; see Paris. No. 3544); عرة الصباح في وصف وجوه الملاح; سكر مصر في ذوق أهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqiaddin Abû's-Sîdîq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع البدرية في من نزهة و تاب من التربة, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدرية في المنازل القمرية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21<sup>a</sup>, to Qâ'itbâi (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موظنا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريك له شهادة  
عبد تقي ..... وبعد فقد سألتنى ايها الاخ الامجد والحبيب  
الاسعد العاشق في محاسن الشام على السماع الخ

## Contents:—

1. A collection of traditions on the various excellencies of Damascus, fol. 2<sup>a</sup>.
2. The foundation of the city, and its early historical glories, fol. 4<sup>a</sup>.
3. Its conquest by the companions of the Prophet, fol. 7<sup>b</sup>.
4. The foundation of the Umawî Mosque of Damascus and a sketch of its history, fol. 9<sup>a</sup>.
5. A description of the fort of Damascus, fol. 16<sup>b</sup>.
6. A description of the central part of the city, situated between two canals, fol. 18<sup>b</sup>.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19<sup>b</sup>.
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28<sup>b</sup>.
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79<sup>b</sup>.
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82<sup>b</sup>.

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus. Suppl., No. 705; Nûr 'Uṣmāniyah, No. 3448; and Ayâ Ṣūfiyah, No 2501. See also Brook., vol. ii, p. 132.

Written in fair Naskḥ, with rubrics.

Foll. 1-23 and 71-84 are supplied in a later hand.

Not dated. Probably, 17th century

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning:—

"Nozhetu'l enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."

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N.C

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